THE DEATH OF CHARLES The First LAMENTED,

With the Reſtauration of

CHARLES The Second CONGRATULATED:

Delivered in a *Speech*, at the Proclaming of our gratious KING, at his Town of *Wellington*, May 17. 1660.

To which are added, ſhort *Reflections* of Government, Governours, and perſons governed.

The duty of *Kings* and *Subjects*, the unlawfulneſs of Reſiſtance, with other things of moment, and worthy conſideration.

By *William Langley*, late of *Lichfield*, Miniſter now of *Wellington*, his Majeſties faithfull, loyall, Subject.

The Land is defiled with blood. Pſal. 106. 38. *It cannot be cleanſed of the blood that is ſhed therein, but by the blood of them that ſhed it,* Numb. 35. 33.

They that in ſpilling blood ſuch pleaſure have,
Let them not go, but bleeding to their grave.

LONDON,
Printed by T. R. for *R. Lowndes*, at the white *Lyon* in St. *Pauls* Church-yard, and *Sym. Gape*, next to *Hercules* Pillars

To the ever Honoured, truly Noble, and constant Loyer of his King and Country,

Sir *Thomas Leigh*, Kt.

All health, and happiness, grace, and peace be multiplied.

Much Honoured Sir,

IT *was the exprobration of* Athens, *that she suffered those men to dye in Exile, Ignominy and Oblivion, that with their vortuous endeavous had rear'd her up on the* Vertue and Magnanimity often sleighted.

pillars of fame. Miltiades, Aristides, Solon, Phocion; Ubi vixerunt? ubi jacent? *where liv'd they? where lie they? their worthy acts gave glory to that City, and that City covered them with the inglorious dust of obscurity. How many worthy persons have ventured, and lost lives and estates for the good of their King and Kingdom, and lie as forlorn, forgotten; nay, have not many wrung blood out of the nostrils of Reason, in framing Arguments to their disgrace and dishonour; but they are blessed that have so suffered, and the Church hath in conclusion gain'd by their loss; yet, during the turbulent working of these thunder exhalations in our ayr, we have lamented,* Miseram regni faciem, *the miserable estate of our Countrey, whose face hath been scratch'd and torn by the bloody nails of persecuting Bears, and the wretched instruments of blood and cruelty rewarded; Noble Sir,*

All men take notice of faults, few enquire into perfections.

They who lay a foundation of greatness, in religion, will come to confusion.

not

not onely your many respects, and unmerited favours congested and heaped upon me in my poor low condition, occasioned by the injustice of those in Authority, and malice of adversaries, (whom God forgive) depriving me of my means, the support and livelihood of my wife and children; but your great sufferings for Charles *the first, of blessed memory,* Hujus seculi miraculum, *and constant loyalty towards our gratious Soveraign, King* Charles *the second,* Nulli secundus, *moves me to this Dedication; you have layn long at the* Cape bona speranza, *and what you have with sighs so heartily prayed for, and with confidence and patience expected, your eyes now behold, and your heart rejoyeth at the wonderfull restauration of your liege Lord and Soveraign, the breath of your nostrils, as dear and pretious as your own soul.*

Revenge unsutable for Christians.

One hour of the Suns eclipse, is more gazed at, then a thousand clear days.

Patience is the greatest sufferer, and the greatest conqueror.

My first Treatise, in defence of the Ministry, (in such times as few mouths

were open for it, and not without apparent danger and hazard to my ſelf, the honour of the Miniſters of the Goſpel, then thriving like trees in Autumne) was by you as curteouſly entertain'd, as faithfully offered. I have obſerved (right Worſhipfull) your deteſtation of thoſe horrible wickednesſes committed; your ſenſe of that generall, and ſenſible declination in zeal, both to Religion and Juſtice, the two main pillars and ſupporters of Church and State; your love to all pious Orthodox Miniſters, and contempt of thoſe, that of a caſt ſervitor, get into the Churches ſervice, out of the chamber into the Chancel, and from the buttry-hatch, into the Pulpit; your exceeding pity and compaſſion to the Church of God, made havock of by a ſavage kind of people; your readineſs and willingneſs (had you a thouſand lives) to ſacrifice them all for your Countrey; yea, let me ſay (without flattery) there is nothing wanting that may fit you for the diſcharge of the weightieſt

The houſe of the juſt a ſtrong bulwark.

Wiſdom, prudence, goodneſs, magnanimity, counſell, and whatſoever is praiſe-worthy.

weightieſt employment; and render you a true Chriſtian, and worthy to ſucceed in your Noble fathers honour. I ſhall not (worthy Sir) enlarge my ſelf on your ſweet temper of ſpirit, your noble mind, your piety towards God, charity towards the oppreſſed, your skill in the French *and* Italian *Tongues, how mature and wiſe your counſels; how ſober and ſerious your actions; how well ordered and regulated your family; how well eſteemed and beloved by your Country; which particulars, to inſiſt on, would ſwell to a Volume. In a word, you are not wanting in that, which is the life of Chriſtianity, and Nobility, a good, and holy life; honour excluding vertue, ends in ſhame; and of ſuch an one, it may be ſaid,* Quanto ornatior, tanto nequior; *the more adorned, the more wicked, God regards the title of* Optimus, *more then* Maximus; *greatneſs is the faireſt object to the worlds eye, but goodneſs to the eye of heaven; it is a fooliſh*

Piety diſpoſeth the actions to glorious actions.

Cato was preferr'd befor *Ariſtides*, becauſe he was *Pater familias*.

Dignity in a perſon unworthy, is an ornament in the dirt.

fooliſh dream to hope for immortality, and a long laſting name, by a Monument of braſs or ſtone; it is your good life that ſhall immortalize your memory, and make every heart your Tomb, and every tongue your Pen, to write your deathleſs Epitaph. *Worthy Sir, I muſt end where I began, with an humble acknowlegement, in teſtimony whereof, I have ſet to my hand, and ſent it as a token of the gratitude of my heart, with my unfeigned prayers, and hearty wiſhes of all reall happineſs to your noble ſelf, moſt vertuous Lady, and ſweet children, I remain,*

A good conſcience caſteth the ſhadow of a ſingular reputation.

Your Worſhips hearty
Lover and faith-
full ſervant,

W. Langley.

From my Study at *Wellington*,
May 24. 1680.

TO

To the Loyall Reader.

I Will not trouble thee with a recitall of many years ſufferings, nor of my loyalty that occaſioned them, the former is apparently known, the later, (in a great meaſure) by Gods providence concealed from my implacable adverſaries, who (as they left no ſtone unroll'd) would have made uſe of it, to my utter ruine and overthrow; I intend (and let me perſwade thee) to return bleſſings for curſes,

curſes, and mercies for injuries. I hold revenge to be the greateſt injury, the contempt of injury the beſt revenge, and the forgiveneſs of injury, one of the beſt duties of a *Chriſtian*. I know, no truth was ever yet ſo happily innocent, as to free it ſelf from calumny. My deſire is to do good, whereof ſhould I fail, yet, that I did deſire it, and endeavour it, ſhall content my conſcience, let others keep their richer gifts cloſe at home, yet (God aſſiſting) my poor Talent ſhall be employed for the publique good.

Vale.

THE

THE CONTENTS OF THE SPEECH.

I.

THe death of Charles the First *lamented; a horrid murther, and greateſt of any, except the Son of God.*

II.

What enſued upon this curſed Act.

III.

There are three wayes of chooſing Kings; Succeſſion the beſt, and Monarchy the beſt government.

IV.

Some Objections anſwered, ſhewing, that

that the Kingdom of Christ overthrows not the kingdom of Cæsar; *and that Kings may stand with the peoples liberty.*

V.

What a King, we may be assured King Charles *will be, and how God hath (doubtless) design'd him for his glory.*

VI.

It concludes with a short Exhortation.

THE

THE CONTENTS OF THE *REFLECTIONS*

In seven *Chapters*.

Beginning at Page 40.

CHAP. I.

THat Civil government *is necessary, it is better not to be, then to be without it.*

CHAP. II.

That King *is a Name, not onely of Dignity, but of Office, and that troublesome.*

CHAP. III.

The Duty of Kings deduced from their severall names, and how they are called Gods, By { Analogie, Deputation, Participation.

CHAP.

CHAP. IV.
Severall Objections *of Fanatique persons answered, lovers of confusion, not order.*

CHAP. V.
The Duty of Subjects, *consisting* In { Obedience. Reverence. Maintenance. Prayer.

CHAP. VI.
That a King *may not be resisted upon any pretence whatsoever, against* Papists, *and* Scismatiques, *old and new enemies.*

CHAP. VII.
That God hath declared his dislike of thir sin of Rebellion by remarkable judgements.

THE

The Death of *CHARLES* the firſt, a Horrid-murder, and greateſt of any except the Son of GOD.

THE cruelty, rage, inhumanity, and butchery cõmitted againſt our late King, was damnable in its own nature, and unparralleld in any former age; yet term'd by bloody Aſſaſſinates, and Raviliacks, an act of Juſtice, and of the higheſt Juſtice; but by all knowing perſons who have any thing of Chriſtianity, or Morality (for that naturall light of Heathens abhorr'd ſuch Barbariſme) cannot chooſe, but reflect upon that ſacred Blood with ſor-

rowfull hearts, and they who had a hand, or were willingly consenting to that superlative murder, are men of black Souls, and fear'd consciences, and without unfeign'd remorse, must descend lower then the grave, being the greatest of any except the Son of God: that act was * *horribile crimen*, a fearfull sin; *excellens malignitas*, a superlative wickedness; * *opus damnabile*, a damnable act, a sin out of measure sinfull; such, as the Devil entred into him for the doing of it, so egregious, prodigious, that Christ calls him a Devil, and ever after, *Judas* the Traytor. Its true, Kings have been disgraced, and degraded, yea, depriv'd of life by their Subjects, as *Julius Cæsar, Nero, Galba, Vitellius, Domitian, Heliogabalus*, our *Edward* the second, and *Richard* the second, and many more, Heathen and Christian, yet never any the worst of men so boldly impudent,

* Cirills *term.*

* Nicepho: *censure.* Aust.

Trechery odious. But against the Innocent the act is execrable.

pudent, as under the colour of Law to doom their Sovereign to death. When the Duke of *Guiſe* was ſlain by *Poltrot*, *Duræus* a Papiſt could ſay of it, that the Chriſtian world had not ſeen a fact, *funeſtius*, *luctuoſius*, more dolefull, more direfull; its ſaid of the Gunpowder Plot, it was a Tipe of *Tophet*, a petite Synopſis of *Sodom*, and *Gomorrah*, and of that fearfull conflagration of the World at the day of Doom, ſuch an intended Maſſacre as never Man on Earth, or Fiend in Hell deviſed; but behold a greater! what eare hears it, but muſt tingle; what tongue tells it, but muſt tremble, and what heart quakes not at the thought of it? the murder of a wiſe, pious, learned, and mild King your Liege, Lord, and Soveraign; I will not ſay with *Jeremy*, go to the Iſles of *Chittim*, and ſend to *Kedar*, and ſee if ſuch things be there: but

The Duke of Guiſe.

The Gunpowder Plot.

A greater, and acted.

A treaſon unmachable.

look if *Turks*, if *Tartars*, if all *Heathen* Lands can patern ſuch an act; I will ſay with *Iſ. Quis vidit? quis audivit?* what eye hath er'e beheld, what ear hath ever heard ſo egregious, ſo prodigious and monſtrous a deed? *Hyppolitus* ſaith in *Seneca*, *Nullum caruit exemplo nefas*, never was ſo vile a villany, but it had example; Ask all Antiquity, *ab orbe condito*, the Rolls, and Records of all Countries, of all Times, *caruit exemplo nefas*, the world cannot ſample it; *Davids abſit*, ſhews how haynous this is, *God forbid, I ſhould lay my hands on Gods annointed*; yea, his heart ſmote him, that he cut off but the lap of *Sauls* garment. Treaſon, μέγιστον ἀδίκημα, is the greateſt crime amongſt the *Romans*, ſaith a *Greek* Hiſtorian. *Auguſtus* hated the betrayer of his enemy. In puniſhing treaſon, ſaith *Tully*, no Judge can be too cruel; Never was true *Proteſtant* traytor to

Treaſon a fearfull and prodigious evil.

Amo proditionem, odio proditorem.

Nunquam Caſſiani *inventi ſunt* Chriſtiani.

to his Prince; Rebells are right *Esau's* (*red*) of bloody disposítions (*hairy*) of savage natures, and extraordinary cruelty; *Catuli Catilinarii*, Statizing *Jesuites*, that turn all Religion, into Statisme; yea, into Atheisme, a monstrous, menstruous brood, truth hating pleaders, pioners of the Temple, maintain'd by the spoil & pillage of it, like the great *Behemoth*, they draw up whole floods of blood into their bellies; happy are they who had no hand in such an abominable and detestable act (a shame that such were ever baptized into the faith of *Jesus Christ*,) but remain in the world to declare their innocency, and celebrate their Kings death with lamentations and regrets.

He a sea of water, they of blood.

Barbarians would blush at it.

And what ensued upon this cursed Act?

Anarchy, disorder, confusion, all villanies and iniquities, as it was

Judg. 19. 22. in the *Jews* time, *Non erat Rex*, there was no King in *Israel*, but every man did that which was right in his owne eyes; the murther of Nobles, of Gentlemen, of Commons, a ſin that crys loud in the ears of the Lord of hoſts: ſacriledge; their motions being commonly, What ſhall we take away from the man of God, pricking the Churches veins, and ſuffering her to bleed to death, and enriching themſelves by her ſpoyls, pulling down Gods Churches and Temples, trampling under feet his Ordinances, diſcountenancing of able Orthodox Preachers, opening a door of encouragement to ſchiſmaticks, and hereticks, the bane of Church and State; taking away mens eſtates & livelihoods, expoſing many families (and thoſe no mean ones) to penury, and much miſery; oppreſſive exactions upon the people, Law being what

Clamitat in cœlum vox ſanguinis, &c.

Sauls was otherwiſe. 1 Sam. 9. 7.

what the power of the ſword made it; innocency was no plea? tell them of injuſtice, they *Pilate*-like anſwered, *Quod feci, feci; jura perjura,* defraud, diſſemble, ſwear, forſwear, kill and ſlay, the Language of their tongues, deſtruction was in their paths, and the way of peace they did not know, growing proud of their victorious miſchiefs, fleſht with fortunate wickedneſs, triumphing in their unbleſt gain, riding over mens heads, mocking innocence, preying on eſtates; *Quo tendit ſæva libido?* whither will their madneſs run, none knows what further miſchiefs they intended, had not God who puts bounds to the Sea, limited their fury, and put a hook in their noſtrils, and a bridle in their mouths, who whips the rebellious with a rod of Iron, and the backs of Atheiſts with Scorpions, never long ſuffering thoſe

Their very path ruine: and they ruine themſelves.

Regicides, are *Regnicides*.

Job 38. 11.

to prosper, that cannot endure to see his Churnh prosper.

Cause of joy after a long sadness.

But blessed be the name of *God*, and ever blessed, that hath opened a door of *Hope*, that these *clouds* will be dispersit, and the nasty door of *Janus* Temple shut, by restoring our gracious Soveraigne, King *Charles*, to his undoubted right, who is, *Dignissimus Regno, si non natus ad Regnum*, worthy of a Kingdom, if he were not born to a Kingdom.

Tacitus censures *Galba* that he was *capax imperii, nisi imperasset.*

There are three wayes of choosing Kings:

1. By an immediate *nomination* from God.

2. An *election* of the People; the former is ceas'd, the later hath been found dangerous.

3. A succession of *Blood*, as when this *Honour* comes of *Blood*, and one Prince is born of another, this

is

is more uſuall, and in appearance the better, becauſe there is leſs danger in acceptation, then in the election of a Prince, and it hinders commotions, when the change of things gives opportunity, to great and ſtrange attempts, and diſheartens the hopes of ambitious perſons, when they are aſſured they cannot ſucceed; and as Kingly government is beſt, ſo this is the beſt and ſafeſt way: For *Ariſtocracy*, which is the government by the *Nobility*, as in the *Signory* of *Venice*; and *Democracy*, which is popular, and conſiſts of many, as of *Genoa*, and *Cantons* of the *Switzers*, have their inconveniencies, and thoſe no ſmall ones; the former, through covetuouſneſs, ambition & cruelty of the perſons, turns to Tyranny: for as *Mæcenas* ſaith, the *State* of a few Lords, is the *State* of Tyrants. The other is converted into a licentious liberty and

Lipſ. Pol. l. 2. c. 4. *Tacitus* 2. Hiſt.

In corrupt Monarchy there can be but one Tyrant.

In Ariſtocracy more then one.

In Democracy many.

In Anarchy all are Tyrants.

and is much ſubject to alterations through its inconſtancy; the truth of this we have lately ſeen by ſad experience, ſo that Kingly government is the beſt; more the Authority, greater the obedience, fewer their determinations, firmer their Councels, ſpeedier their reſolutions, and more prompt the execution of their deſigns. It is beſt, firſt, becauſe the moſt ancient: all Nations of former Ages did firſt yeild obedience unto Kings; and this government was firſt ſpread on the earth, in the beginning of things, the dominion of Countries and Nations was in the hands of Kings.

Cic. 3. deleg. *Saluſ. Cat.*

Juſtin. l. 1.

2. Moſt agreeable to nature, and this, other living creatures teach, in whom we may behold this Image of government: Amongſt the *Cranes*, there is *Dux*, a Captain: in a flock of *Sheep* a Leader: amongſt *Birds*, the *Eagle*; amongſt *Beaſts*,

Beaſts, the *Lion*; amongſt *Serpents*, the *Baſilisk*; amongſt *Fiſhes*, the *Whale*; amongſt *Bees*, the maſter *Bee*: the *Piſmires* have their governours; the *Graſhoppers* go forth by bands; and hath not God, who hath made an order in nature, made a chief & *Supreme* amongſt men? without doubt, and it concerns the common quiet of all, that all Authority be given to one; the power of many, and concord, can never long dwell together, and there is no better remedie to appeaſe diſcords and diſſentions, then by men ſubmitting to the govenment of one. *Lipſ. Pol. l. 2. c. 2.*

3. It conſenteth moſt with reaſon, (the body is ruled by one ſoul) and cometh neereſt to unity, and hath ſimilitude with what is divine, *Per me Reges regnant, per me Principes imperant*, by me Kings rule, and Princes decree juſtice.

4. It is moſt laſting and durable,

rable, freeſt from faction, confuſion, and tyranny: for whereas no *Ariſtocraticall*, or popular State hath laſted longer then ſix hundred years, and few ſo long; many *Monarchys* have continued twice as long in the ſame eſtate; I mean not an abſolute *Monarchy*, (for command is a mad man, and power lunatique) but ſuch as muſt be tyed to the Laws, as far forth as it is comprehended under the Law, have the advice of ſound Judgments in their undertakings; therefore this Kingdom is happy in its conſtitution, not ſhufled into a popular government, nor cut in pieces by a headleſs head-ſtrong *Ariſtocracy*.

5. T'is the moſt flouriſhing; for never came *Rome* to be Miſtreſs of the world, till ſhe was reduced to a *Monarchy* in the times of *Aug. Cæſar*.

2. *object.* *Anſw.* And now, for anſwer to ſome

Fanatick

Fanatick ſpirits, let me tell them, Firſt, that the ſpirituall Kingdom of the Church, and the civil kingdom of *Cæſar*, are diſtinct and ſeparate, each of them being included in his bounds, may not enter upon the borders of the other; the *Scripture* ſhews evidently, that the Kingdom of *Chriſt* abrogates not the kingdom of *Cæſar*, but that the *Goſpel* is a good friend to kingdoms, teaching Princes how to govern, and the people how to be ſubject. It was a queſtion propounded to our *Saviour*, Mat. 22. 17. *Is it lawfull to give tribute unto Cæſar or no?* he replies, *v.* 21. *Render unto Cæſar the things that are Cæſars, and unto God the things that are Gods.* This I adde, to confute their madneſs, that ſay, We own no King but *Jeſus*, whether this be more impotence, or impudence, I will not diſpute, the beſt conviction is the Magiſtrates power, who

Chriſts kingdom and *Cæſars* diſtinct.

The one abrogates not the other.

who bears not the ſword in vain.

2. *ob.* Others ſay, Kings ſtand not with the peoples liberty; thus did *Corah* and his Complices, *Num.* 16. 3. they ſaid unto *Moſes* and *Aaron*, *you take too much upon you, ſeeing all the Congregation are holy, every one of them and the Lord is amongſt them, wherefore then lift ye up your ſelves above the congregation of the Lord?* But how is this act eſteemed, to be a gathering together againſt the Lord, a murmuring againſt God *v.* 11. as it was not ordinary, they did not dye an ordinary death, 29, 30, 31. The Argument here uſed is ſottiſh and ſeditious; muſt one that is holy have none to be over him, may there be no Magiſtrate where the people are all Saints. St. *Peter* ſaith, *omnis anima*, let every Soul be ſubject, not all *Saints* onely, but all Souls muſt be ſubject to the higher powers he that will ſay with the ſons of *Beli-*

al

The language of ſome men amongſt us. Kings ſtand with liberty.

Vaine men.

al, who is *Saul* that we ſhould ſerve him? will ask alſo with the Atheiſts, who is the Almighty that we ſhould ſerve him? Libertines plead Chriſtian liberty, it frees them from this bondage of obeying Kings. Fooliſh men! Kings crave not bondage but ingenuous ſubjection, not ſervitude, but obedience; Good ſubjects are not Tributaryes but contributaryes, their taxes, not forced exactions; but ingenuous grants. Not conſtrained, but of conſcience, *Rom.* 13. 5. Away then with thoſe *diſcontented*, and *Rebellious* ſpirits that grudge him his outward rights whether tributes of money, or Attributes of ſupremacy. And fly off in a rage, *what Portion have we in Charles?* Let ſuch enemies periſh, and upon his owne head let his Crowne flouriſh. May not the Scepter depart from *Jacob* nor a ſeed from his loynes till *Shiloh* come

Jobe 26.

Then liberty and obedience to Kings are conſiſtent.

come againe, let his Posterity have a Crowne on Earth when himselfe hath a Crowne in Heaven.

It is not the name of a *King*, a nominal *King* that I commend unto you, like those sometimes in *France* who had nothing but the bare name, *preter nomen nihil*. Nor like the *King* of *Samaria* who was no more but *paululum Spumæ* a frothy bubble: I speake of one who is great in name, in office, in parts, of Auhtority, majesty, and qualified in every respect for the discharge of his government, such an one as shall honour the Nobles, councell the Councellors, grace the Universities, incourage Orthodox Ministers, defend the rich, relieve the poore, restore justice, advance religion, usher in peace and plenty, and make a sweet spring wheresoever he goes.

1. And of all this you may be assured: first from his word, he that

that is truely regall will be reall in words and actions, and as the people proclaime their love to their King, the King hath proclaimed his Love to his people in a pardon of all past offences, except what cannot stand with honour, religion, and justice; and that refer'd to his *Parliament*, there is no question but he will see that faithfully performed for which his royall word is engaged; it being not like the *Lesbian* rule which changeth and altereth it selfe according to the building, and is crooked, and straight, short and long, according to the bigness, and proportion of the stone or timber. He knows no man can expect faithfulness from others that is not faithful himselfe.

Verbum regis Rex regi.

The praise of it *Lips.* l2. pol: c. 14.

More pretious then a Kingdome.

Words are not comendable, if deeds be not answerable.

2. You may be assured from his gentleness and sweet temper of spirit, levelling the uneveneſt & crookedest dispositions, that which made *Alexander* the Great so me-

morable, was not his Conquests, but that excellency of mind in pardoning offenders. It is storied of that great Captaine of the Jews, that he was *vir mitissimus*, the mildest man upon Earth. Of *Jacob*, that he was *homo lenis* a smooth man, so in his Countenance, of a peacable disposition: of *David* that he was *pulcher aspectu*, of a lovely and gratious aspect, mild, affable and pleasing presence. This made *Polibius* say, that a curteous Prince conquers all. It no wayes lessens his Authority, but adds to his greatnesse. The King of Bees, saith *Basil*, hath no sting, the greater power the lesse Passion. *Regis clementia virtus*, a King is Gods Lievtennant on Earth, and must be mercifull, as his Father in heaven is mercifull; it is the part of a Tyrant, *in imperio nil nisi imperium cogitare*, to glory with *Lewis* the eleventh King of *France* that he passed his

Nnmb 12. 3.

Gen 27. 11.

1 King. 16. 12.

Read *Lipsius* pol. l. 2. c. 13.

A gentle intreaty more forceable then imperious command.

his time in making, and undoing men, as if he were placed in his throne *non ut proſit, ſed tantum ut præſit*, as *Auſtine* ſpeakes. When a Tyrant comes abroad, all ſeek to hide themſelves, but when a mild King ſhewes himſelfe, all flock to him, the ſtreets and wayes are fild with people, and the aire with acclamations of joy, which either hath been, or will be in all parts of this Kingdom. Our King is *Filius pacis*, the ſon of Peace, made of Peace, and well knows, that to ſluce out the blood of his ſubjects, is to empty his owne veines. It is ſaid of *Alexander* the Great to his eternall infamy, he entred like a fox; he reigned like a lyon, and therefore worthy to dye like a dog.

Comintus lib. 6. c. 8. *Cont: Fauſt.* l. 22. c. 56.

Pro. 28. 28.

Pope Sixtus delighted in bloody warrs, when he heard of peace he dyed.

3. You may receive Aſſurance, and encouragement from his wiſdome, ſagacity, and quickneſs of apprehenſion, to judge of true and falſe colours, and who they are that

Temporisers. Prudence, a proper vertue for him th at governs.

have run along with all changes, and ſhifted Saile with every wind.

Macro ſaluted *Sejanus* as long as he was in *Tiberius* favour, many follow more a Princes fortune, then his perſon. Againe, he knows bad ſervants to God can never be faithfull to men. *Theodoritus* one of the Emperours of *Rome* was an *Arian*, one of his Courtyers deſirous to engratiate himſelfe with his Maſter, forth with became an *Arian*, leaving his former way of religion; the Emperour hearing of it ſtraight commanded his head to be chopt off, ſaying, he that will not be faithfull to God, will never be faithfull to man. There is a neceſſity, that a Ruler be wiſe, *nullū animal majori eſt arte tractandum, quam homo*; there is not any creature like unto man, moſt mutable in his opinions, moſt deceitfull in his words, of more colours fouldings, doublings, worſt to be known,

Seneca lib de Clem. 1. c. 17.

known, hardeſt to be ruled, moſt ingrate and unthankfull unto him that is ſet over him, for whoſe government, more art, more prudence, more wiſdome, more diſcretion and ſagacity is required; his wiſdom was never yet queſtioned by any, he is a wiſe King.

4. You may be aſſured from that obligation that lies upon him, and that Oath that he will take at his *Coronation*, impartially to adminiſter Juſtice; the greateſt ſtile of honour that could be beſtowed upon the *Roman* Conſuls, Generals, and Emperours, was *Pater patriæ*, to have a fatherly care over, and to bear a fatherly affection to thoſe that are under them: *Non mihi, ſed populo*, ſaid an Emperor. Princes are not ordain'd for their own ſake, but for the peoples, that they might have to whom to reſort, and upon whom to depend for help, ſuccour and relief in

Which he dare not violate, as ſome have done. *Elius Ad.*

their neceſſities, their breaſt being that Ocean into which the cares of private men ſhould empty themſelves; *Remota juſtitia, quid ſunt regna, niſi magna latrocinia?* take away Juſtice, and what are kingdoms but Latrocinations? under this name, is comprehended all kind of vertues; in this ſenſe, (ſaith the Philoſopher,) *Juſtitia eſt omnis virtus*; but particularly, it is one of the Cardinall vertues, which hath for its object and end, the giving to every man that which is his right and his due: It is *conſtans & perpetua voluntas, quæ tribuit cuiq; ſuum*, a conſtant and perpetuall will, attributing to every man his own; it is, *ſingulare, & unicum donum*, &c. the onely ſingular gift, and greateſt good that God communicateth unto men. *Cicero* calls her the Queen; and *Firmianus*, the mother of all vertues; and therefore, without queſtion, our gra-

Auſt. de civit. Dei. l. 4. c. 4.

Ulpian.

Lib. 3. de off.

tious

tious *King*, being a true Steward, very well knows, he muſt give an accouut of his ſtewardſhip, and that his account may be in ſome reaſonable proportion anſwerable to his receits, he will make his *primum* and *ultimum*, the formoſt of his deſires, and utmoſt of his endeavours to do Juſtice; this he knows, is *columna & corona regni*, a prop to make a kingdom ſubſiſt firm in it ſelf; and a crown to render it glorious in the eyes of others. Our Soveraign will be a *Conſtantine*, an *Arcadius*, and a *Theodoſius* to his Church, a ſhield for their defence and protection, *ſcutum Chriſtianorum*, the buckler of his people, as *Plutarch* called *Fabius Max. ſcutum Romanorum*, the target of the *Romans*: Rulers are called ſhields, *Hoſ.* 4. 18. Her ſhields love to ſay, Give ye; a Tyrant is a Butcher to his people, but a good King, a Buckler.

This is the end of their office.

No greater ornament then juſtice.

He wil eſtabliſh the reigne of *Aſtraa* in this age of iniquity.

In vita Marcelli.

5. You may receive assurance from his tenderness of spirit towards the oppressed and afflicted. The wisest King that ever was, complains of a mighty oppression, *that he beheld the tears of the innocent, and they had no Comforter*, Eccles. 4. 1. The first words of the first King whom God chose for his people were these, *What aileth the people that they weep?* 1 Sam. 2. 5. Kings are Gods Lievtenants; and as they assume the name of gods, so they ought to have the property; not to pill and poll their subjects, but to be nursing fathers. *Alphonsus*, King of *Naples*, used this Embleme, A *Pelican* feeding her young with her own blood, and the Motto, *Pro rege, pro grege*. *Achilles* in *Homer* is said to love his countreymen, as the carefull bird her unfeathered brood. The gratious Apothegme of our noble Soveraign King *James*, to his son *Henry*, is worthy to

Kings must be nursing fathers, not cursing Tyrants: Deliverers, not devourers.

Is. 49. 23.

Iliad. l. 9.

to be written in letters of gold, and will not be forgotten by his grandchild, who treaſures every leſſon that beſpeaks his ſubjects good: *Enrich not your ſelf with exactions upon your ſubjects; but think the riches of your people, your beſt treaſure.* We have ſeen and heard of ſome lately, that were ſo cruel, and incompaſſionate, as if the Rocks had fathered them, and the Wolves of the Wilderneſs had given them ſuck, there being no other comfort to the oppreſſed, then that advice *Albertus Craucius* gave to *Luther*, when he thought a reformation impoſſible; *Frater, frater, abi in cellam, & ibi dic miſerere mei Deus*, Brother, brother, go into thy cell, and do no more, but ſigh and ſay, Lord have mercy on me. Was it not too common to ſtop innocency in the mouth with diſaffection, and a true lover of the kingdom, with the odious

Baſil. Dor. l. 2. p. 99.

name

Bark on the 6 Com. Pag. 246.

name of a *Cavalier*, for ſo they intended it, and ſo I find it uſed above thirty ſix years ago, by which means it came to paſs, that Juſtice was ſuſpended, and the innocent became a prey to cunning ſubtile Foxes, who, *Proteus*-like, could transform themſelves into any ſhape, as the *Devil* into *Sauls* mantle, or into an Angel of light; grieved hearts had never more cauſe to ſay, and ſadly to complain, *Mundum dolens circuivi; fidem undique quæſivi*, &c. Men were uſed as *Vetronius Thurnius* uſed *Alexander Severus* his poor ſuppliants, to kill them with lingering excuſes, and delayes, and by their cunning ſubtilty, to decline the force of any juſt and reaſonable requeſt, rendering the lives of many uncomfortable to themſelves, and a burthen to others. Now, can it be imagined by any ſober diſcreet perſons, that our gratious Sove-

The Author had ſadly experimented it, for ſeven years.

Worſe then the unjuſt Judge. or *Gallio*. Act. 18.

raign,

raign, who hath been ſo ſorely afflicted, (almoſt from his infancy) undergone the contradictions of men, ſcorns, contempts, revilings, hath drunk deep of the cup of perſecution, beheld (with a ſad heart) the horrible oppreſſions committed in this Land, and cruelties exerciſed againſt perſons of all ranks, to the violation of divine and humane Laws; I ſay, it cannot be imagined, that he can want the bowels of compaſſion towards the oppreſſed and afflicted; beſides, there is not any thing more repeated in *Scripture*, (in which the King is very converſant) then the particular care which God (whom he owns for his, and whoſe Lievtenant he is) hath of the oppreſſed; and when *God* is a patern, it is ſafe following; by this he will be immortalized, and his throne ſurely eſtabliſhed, *Prov.* 29. 14. *the King that faithfully*

His ſufferings unexpreſſible by any Pen.

Pſal. 12. 5.
Pſal. 72. 2.
Exod. 3. 7, 8.

Over you in dignity: For you for profit.

fully judgeth the poor, his throne ſhall be eſtabliſhed for ever; and ſuch a King you may be aſſured of; who knows, he is not onely over you, but for you.

6. You may be aſſured from his Majeſties conſtancy in *Religion*, wounded with the ſword of manifold temptations, being ſorely thruſt at, that he might fall; ſhe that made the Kings of the earth drunk with the Wine of fornication, could not make him drink the leaſt drop, but continued in the faith, grounded and ſettled, not moved from the hope of the *Goſpel*: ſuch a conſtancy appeared in his royall Majeſty, that neither temptations on one hand, threatenings on the other, the graceleſs behaviour of his ſubjects, and undutifull dealing from thoſe of the ſame Profeſſion, could in the leaſt ſhake his faith, the God of conſtancy working this grace in

Rev. 17. 2.

Col. 1. 23.

Pretended Profeſſors, but reall Atheiſts.

in his royall heart, and giving him this comfort in his ſaddeſt and darkeſt night of troubles; that he *who truſteth in the Lord, ſhall be as mount Sion, which cannot be removed,* Pſal. 125. 1. *but ſtandeth faſt for ever*; he knew irreſolution, & unſteadineſs hatefull to his Maſter *Chriſt*, who is Heb. 13. 8. *ſemper idem*, ever the ſame; he is of a noble and uncommon nature, it being the property of the double-minded man, to be unſtable in all his wayes: *Chriſtian* James 1. 8. *Religion* is a Ring, and the *Diamond* of this Ring is *Conſtancy*, *Vincenti dabitur*, that wears the Crown. Some have derived *ſanctum, quaſi ſancitum*, an eſtabliſhed nature, and ſuch is his royall Majeſties, who hath remained unmov'd, unſhaken, and would not loſe his conſcience to gain three kingdoms, nor forſake that *Religion* in which his father dyed a Martyr. I will upon this occaſion, adde one thing onely,

Some are ever turning till nothing be left, but to turn Turk.

onely to the perpetuall honour of *Englands* Kings; *Conſtantine* the great, our Countrey-man, was the firſt *Chriſtian* Emperor; *Lucius* our Countrey-man, the firſt chriſtened King; *Henry* the 8th, the firſt that ſhak'd off the *Popes unlimited power*; King *James* the firſt of his rank, who oppoſed *Antichriſt* with his own Pen; *Charles* the firſt, (through the inhumanity of a bloody ſort of people) becauſe he would not betray the liberty of his Subjects to the luſt and ambition of Tyrants, the firſt martyr'd King, a glorious King; *candidatus innocentia purpuratus martyrio*, white and red: white, by his ſanctity in his life; red, by his martyrdom in death: and our gratious King *Charles* the ſecond, though *Deo ſecundus* next to God, yet *nulli ſecundus*, not inferiour to any for his admirable parts and abilities, and undaunted reſolution and conſtancy in the faith, truly meriting

One terms him, *hujus ſeculi miraculum.*

Where true faith is, there is true martyrdom. This red muſt be grounded on white.

Tert.

meriting the name, and title. *Defender of the Faith*

Laſtly, you may be encouraged that he will be a glorious inſtrument of Reformation, both in Church & ſtate, he is a good pious King, and may avow boldly with *Nerva, ſe nihil feciſſe, quo minus poſſit imperio depoſito privatum tuto vivere.* And glory with *Samuel: whoſe Oxe, & whoſe Aſs have I taken? or to whom have I done wrong? or whom have I hurt.* His enemyes being Judges cannot juſtly accuſe him, his life is ſo ſtrict and auſtere, that wicked men can draw no patterne from him, much leſs can they hope, that he will let looſe the reines to ſin, and give countenance to the impudent fury of prophaneneſſe. Greatneſſe is a copy which every action, every affection ſtrives to write after, *Regis ad exemplum totus componitur orbis.* The ſon of *Nebat* is never without this brand, he made

Chriſti Phili: in vit: Nerva.

1 *Sam.* 12. 3.

Endued with piety.

Vertue neceſſary ſaith *Lipſ.* pol. l. 2. c. 8.

Their actions are inſtructions 1 K. 15. 30. and 16. 19.

made *Iſrael* to ſin: For the moſt part every man emulates the manners of his Sovereigne; *mobile mutatur ſemper cum principe vulgus.* When *Leo* lived becauſe he ſtood well affected to the ſtage, all *Rome* ſwarmed with Juglers, Singers, Players.

Claudia. Confeſſor Papa. Confeſſor populus.

The Common People are like tempered Wax wheron the vitious Seal of greatneſs makes eaſy impreſſion; no ſuch thing may be feared to proceed from him being a pious King himſelfe, and therefore will be a happy father to his Country and take no part with the enemys of his Heavenly Father. Can you think, that he who hath ſwept his owne heart will ſuffer the weeds of impiety ſo to be nouriſhed in the hearts of his ſubjects? he is not ignorant that God hath ſaid, *If ye walke contrary unto me, I will bring your ſanctuaries unto deſolation* God hath doubtleſs ordained him

Kings beget a likenes of manners. *Bonas omnium menſura.*

Lev. 26. 31.

him for the puniſhment of evill doers, and prayſe of them that do well. And that we may live quiet and peaceable lives in all godlines and honeſty. 1 *Pet.* 2. 14. 1 *Tim.* 2. 2.

Thoſe that lately Uſurped the Throne, might bee (as indeed they were) inſtruments of Gods Juſtice, but not of Reformation: *It was in my mind* ſaith *David, to build an Houſe to the name of the Lord my God*, not to pul it downe, but to build. 1 Chron. 22. 7. but (ſaith he) *the word of the Lord came to me ſaying thou haſt ſhed blood abundantly, and haſt made great warrs, thou ſhalt not build an Houſe to my name, becauſe thou haſt ſhed much blood:* but *Solomon* thy ſon ſhall doe it, who ſhall be a man of reſt, he ſhall build an houſe for my name, I dare affirm, that there is no King in the Chriſtian World (except our Gratious King *Charles* the ſecond) that hath not caus'd *war*, nor occaſion'd

Waſters not builders of Gods Temple.

David muſt not, and why.

Solomon ſhall.

the ſpilling of their ſubjects blood and therefore he, amongſt all, the fitteſt, and moſt ſuitable for the work of a glorious Reformation; and truly I ſpeak it without flattery (for I expect nothing where no more is done but duty) that if *Plutarch* were now living to write Lives by parallels, he would be troubled exceedingly to finde a parallel for our *Joſias*, both in reſpect of his Majeſties morall endowments, and Princely virtues.

Loyalty a duty.

There was no King like unto him. 2 K. 23. 25. A right compariſon betwixt them.

Doubtleſſe God would never have preſerved him from ſo many Plots, ſuch eminent dangers, witneſſe his wonderfull eſcape from the Fight at *Worceſter*, which Victory ſeem'd to have no life, becauſe it wanted his death, and was not completed with the Sacrifice of his Sacred blood, his wonderfull protection in the Land of Captivity, being toſt from Poſt to Piller, hurld from one Kingdome to another

In everie mercy a wonder.

other, expoſed to penury and miſery, yet ſuſtain'd bya wonderfull providence, living at Gods immediate finding, and expecting his morrows breakfaſt from his bountifull hand; wonderfully reſtor'd beyond the thoughts and expectations of man, and after ſuch a manner as may be admired, and all conclude it is the hand of God. All theſe are ſtrong arguments to perſwade us, that God hath deſigned him for his glory, and will make him inſtrumentall for a glorious reformation.

What now remains, but

1. That we pray for him: every important action requires prayer, much more that which concerns three Kingdoms; *Moſes* prayed for the choyce of his ſucceſſor, *Let the Lord, the God of the ſpirits of all flesh ſet a man over the Congregation.* It is not fit that he who is choſen for God, ſhould be choſen without Numb. 27. 16.

God; those which in a due proportion must represent God to the world, ought to be consecrated to that Majesty which they represent, pray for Gods presence to go along with him, to be a cloud in the day for direction, and a pillar of fire in the night for consolation, to defend him from all implacable enemies, and fit him with all sutable graces for the discharge of his weighty employment; and besides, let us bless God for him, and hold our selves blessed in him.

2. If there be occasion, fight for him, spend your deareſt blood to preserve the breath of your nostrils.

3. Rejoyce heartily, that you see this day, that *Israel* hath crossed the Sea with dry feet, and the returning waters drown'd their pursuing enemies.

4. Beware, lest your sins and provocations rob you of blessings, and

and once more turn your flouriſhing kingdom into an *Akeldema*, or field of blood; *Impietas ad arma vocat*, if we fight againſt God, we provoke God to fight againſt us; If we lift up the hand of wickedneſs, we ſhall meet with the hand of Juſtice; if tranſgreſſion beat the Drum, deſtruction will begin the march. Live righteouſly, and live peaceably; the Lord fix all our hearts upon himſelf, that neither our ſelves, our children, nor their generations may ever ſee warr in *England: ſtrengthen the bars of our gates, and eſtabliſh peace in our borders, we beſeech thee, O Lord.*

Fiat juſtitia, & habebis pacem, Auſt.

Pſal. 147.

5. Study to be loyall: Treaſon is a fearfull and prodigious evil; they that reſiſt, ſhall receive to themſelves damnation. Remember *Corah*, *Dathan* and *Abiram*. If murther be a crying ſin, Treaſon may be term'd a roaring ſin. To conclude, the time commands a

period; be once more perſwaded, to be inſtant in prayer for his ſacred Majeſty, that God would be pleaſed to give him, *Vitam longam, regnum proſperum, prolem fælicem, vitam eternam,* a long life, a proſperous raign, a happy progeny in this world, and in the world to come life eternall; with expreſſions from loyall hearts, and dutifull affections cry out, *Long live King Charles the ſecond,* happily and proſperouſly, to the terror of his enemies, and comfort of his Subjects.

Long live Charles *the* II^d.

FINIS.

God could never endure a lukewarm affection.

This Speech was ended with the general acclamations of all the commers, there being no ſmall concourſe of gentlemen, who diſcovered, fervorem in affectu, *cheerfulneſs in their affection, deſerving*

deſerving wreathed Coronets for their willing and cheerfull obedience, their hearts being towards the Governour of Iſrael; *nor a ſmall number of Commons, praiſe worthy too, all diſcharging their piſtols and muskets, that the very skies eccho'd to their joys.*

Go on, ſtep not back.

This Speech, as it was faithfully delivered, was with much civility, and loyalty entertain'd, and is now drawn to the Preſs, through the preſſing deſires, and prevailing importunities of many worthy Perſons, whoſe favours do oblige me to comply with their requeſts, who otherwiſe might command; By ſome, I know it will be cenſured, for there was yet never any truth ſo happily innocent, as to free it ſelf from calumny, and no man ſo bleſt, (if it may be ſo term'd) as not to be ſcowr'd and ſcourg'd by malevolent tongues.

Chap. I.

That civil Government is neceſſary, it is better not to be, then to be without it.

I Need not to ſpend time to ſhew you that government is neceſſary, God hath appointed order in all things, and ſet a Captain over them: Among the Fowls, the *Eagle*; among the Beaſts, the *Lion*; among the Serpents, the *Baſilisk*; among the Fiſhes, the *Whale*; among the Bees, one *Maſter*; among the Sheep, one *Leader*; *Rex unus eſt Apibus, & Dux unus in Gregibus*; among the Cranes, one *Chief*, *Quem ordine literato ſequuntur*, that goes before the reſt: the Piſmires have their *Governour*, and the Graſhoppers go forth by bands; among the Planets, a *Sun*; among the Angels,

Cipr. de vanitat. Idol.

Hier. Epiſt. ad Ruſt.

Prov. 30. 2.

gels, *Cherubims*, and *Seraphims*; and in Hell, the *kingdom of confuſion*; there is diſtinction of perſons, and orders, otherwiſe *Beelzebub* could not be the chief of Devils; and hath God left man ungovern'd, appointed no *Ruler* amongſt men? far be ſuch thoughts from any man endued with Reaſon; take away government, deſtroy order; and where there is no order, *ibi ruinæ oſtium patet*, the door is open to ruine, and deſtruction; *malum quidem eſt, ubi eſt nullus principatus*, &c. it is an exceeding evil, where there is no government, for order is the good of every creature; and it is better not to be, then be without it; all civil life conſiſts in ſociety, and ſociety in traffique and government. The firſt is an argument of another diſcourſe, the other is defin'd to be a certain order, as well in commanding as obeying, which

Luke 11.15.

Lipſ. Pol. l. 2. c. 1.

is

is ſo neceſſary, that it is the onely ſtay of humane affairs, without which, no houſe, no City, no Nation, neither the whole ſtate of mankind, nor the univerſall nature of things, nor the world it ſelf can ſtand, and continue; it is that chain by which Societies are linkt, and vitall ſpirit by which men breath. The rod of *Circes*, which *tames* man and beaſts that are touched therewith; yea, there is no greater miſchief in the world, then the want of government; and therefore they are led by a ſtrange ſpirit, and voyd of all reaſon, that are enemies to government; the *Apoſtle* calls them, *Filthy dreamers, that deſpiſe government*, and *ſpeak evil of dignities*, i.e. of thoſe in authority. In *Germany* they would have fram'd a politique body, but found it impoſſible, like the body of *Poliphemus*, without his eye, or like the confuſed *Chaos*, when height,

Cic. 3. de leg.

Seneca. 1. 1. de clem.

Liv. l. 6.

Sopho.

Jude 8.

Bulling. adv. Anabapt. fol. 95.

and

and depth, light and darkneſs were mingled together; popular equality is the greateſt inequality, voyd of all name, nurture, and nature of a Commonwealth; for ſome muſt be ſubject, other ſoveraign, ſome low, ſome high, ſome rule, ſome obey; let us be of the number that deſire to move orderly in our own ſphere, & keep our right *ubi*, rather wiſhing our harmleſneſs ſhould ſuffer then not to give paſſive, and patient obedience to lawful Authority; for take away order and degrees of perſons, & what wil follow, but a licentious *Ataxie*, or confuſion? God hath ordained ſome Maſters, other ſervants; to repine at others greatneſs, and our meanneſs, is to cavil with God; as if he wanted wiſdom, and equity in diſpoſing theſe inferiour creatures, it is a ſavage and popular humour to malign and enveigh againſt men in eminent places; that

Some Maſters, ſome ſervants.

Levellers.

that rhyme, when *Adam* delv'd, and *Eve* ſpan; who was then the Gentleman, ſeemd to be made amongſt *Jack Straw's* followers, and to ſavour of rebellious diſcontent. Anarchy and diſorder have ever been the bane of Kingdomes: confuſion, miſery, all the villanies, and iniquityes of *Iſraell* are imputed to this, *non erat rex* their was no King in *Iſraell*.

Judg. 19. 20. 21 chap.

Chap. II.

That King is a name not onely of dignity but of office, and that troubleſome.

The word *King* in its ſeverall Languages makes this good. *Rex a regendo* from governing; and its uſuall among the Prophets, and Poets, for *regere* and *paſcere* to ſignify the ſame, *Homer*, *Virgill*, and *David* put no difference betwixt

Rex regendo. Heb. Raga. amongſt other accept: ſignifies to feed, from hence is derived *Rex rego*, or *Regno*.

twixt *reges*, and *Paſtores*, ſtyling Kings ſhepheards; and ſhepheards Kings. And where the vulgar Latine reads *Dominus regit me*; *Hieroms* tranſlation hath it *Dominus paſcit me*, the Lord is my ſhepheard. *Paſtores Populi*, an uſuall name for Kings, ſhewing, that they muſt cary a gentle hand over their ſubjects, feeding, not fleeceing of them, that they muſt be watchfull, and defend them from wolves and thieves. A King is not for himſelfe but for his People; his ſubjects houſes are garded, and ſecured by his vigilancy, their eaſe procured by his labour; their delights enjoyed by his induſtry, and their merry vacations, by his painefull employments. After *Saul* was annointed, *Samuel* declares unto him the obligations of his office; a King is not to ſleepe, and take his eaſe, to ſway the Scepter Royall at his will and pleaſure, but to governe

Ps. 23.

1 *Sam.* 10. 25.

verne and maintaine the People in peace, and juſtice, to Protect and defend them from their Enemies, being not for himſelfe but for them a King; *Adverte* (ſaith *Seneca* to the Emperour *Nero*,) *Rempublicam non eſſe tuam ſed te reipublicæ*, the Commonwealth is not thine, but thou, the Commonwealths, that thou mighteſt apply they ſelfe wholy to the common good. *Rex eligitur, non ut ſui ipſius curam habeat, & ſeſe moliter curet, ſed ut per ipſum, ii qui eligerunt, bene, beateque vivant*: they are made choyſe of, that People may live well, and happily under them. In the Greeke tongue, a King is called, Βασιλευς, *quaſi baſis populi*, as the baſis & foundation of the people, who ſuſtains the weight, and bears the load upon his ſhoulders, the burthen and cares of his kingdom; but more of this in the third *Chapter*, which treats of the duty and office

Seneca lib. de clem. 1.

Some conceive this name was given from the *Baſiliske*, but that is no ground for ſuch an etymology

office of Kings. It is a name of office, not dignity onely, and requires much wiſdom, prudence, diſcretion, and ſagacity, *Nullum animal majori eſt arte tractandum quam homo*; it is the art of *Arts*, moſt difficult to learn; and a Father gives the reaſon, *Quia inter omnes animantes, homo maxime, & moribus varius, & voluntate diverſus*; amongſt all living creatures, man is moſt various in his manners, and moſt diverſe in his will, moſt mutable in his opinions, moſt deceitfull in his words, of more colours, doublings, and fouldings then any other, worſt to be known, hardeſt to be rul'd, and above all, moſt unthankfull to him that is ſet over him, and therefore, *Inter artes omnes vivendi, regendi ars amplior, & ſuperior eſt*; of all offices, the higheſt and greateſt, is regall, a burden, as well as a dignity; a noble ſervitude, an honourable ſlavery,

Seneca lib. de ele. 1. c. 17.

Nazianz. in Apolog.

To rule, a great burthen.

slavery, whose fetters are of fine gold, as the Emperour *Commodus* said, but though of gold, they are still chains; though honourable, still servitudes; and the rather chains, because they tye men under colour of honour; and the rather servitudes, because they oblige us to serve all, under the title of commanding all; as they possess a rank of more height and eminency then others, so they are obliged to a greater care then others, wch ought to be an attendant on *Power*. This was wel understood by *Antigonus* King of *Macedonia*, who checkt his Sons immoderate government; *An ignoras (fili mi) regnum nostrum nobilem esse servitudinem?* art thou ignorant, my Son, that our kingdom is a noble servitude? I speak this without any unmannerlines, or thought of the least disesteem to that high and supreme office, but to draw from us all

Commodus Emper.

Salust. ad Ca. Cæs. de Rep. Ordin.

all due reſpect, and obedience, and how far we ſtand obliged to thoſe that undertake the charge and burthen of ſo weighty an employment; as the protection, conſervation, peace and ſafety of his ſubjects, trouble, vexation, inquietude both of ſoul and body; and therefore the Crown and Scepter have the face of dignity, but the body of much care, and perplexity, this is evident by *Moſes*, when God made him his Viceroy, (inſtead of giving him thanks for ſo honourable a charge) makes his moan, and complaint, for laying ſo heavie a load upon his ſhoulders; *Wherefore haſt thou afflicted thy ſervant, and wherefore have I not found favour in thy ſight, that thou layeſt the burthen of all the people upon me?* proceeding further, ſaith, *Have I conceived all this people? have I begotten them, that thou ſhouldſt ſay unto me, Carry them in thy boſome,*

How greatly ſhould we value them.

This many Kings have confeſt.

Num. 11. 11.

v. 12.

Worth observing.

bosome, as the nursing father beareth the sucking child; all God said to *Moses*, was, that he should be their Captain, their Ruler; yet he sticks not to say, that he laid the burthen of all the people upon him, with this Motto added thereunto, *Porta eos*, Carry them; there is not any government, that is without its burthen. Upon those words of *Jacob* to *Reuben*, Judg. 49. 3. *Thou art my first-born, the excellency of dignity, and excellency of power*; *Hierome* renders, *Major ad portandum*, the greatest to bear; *Potestas accepta, non honor, sedonus æstimatur*, Dominion & Signiory, is not to be esteemed an honour, but a trouble, a mixture of a little honour, and much trouble,

Regere & portare, are synonomies.

Prior in donis major imperio.

Greg. l. 24. Mor. c. 26.

Ovid. Met.

Lætus erat, mixtoq; oneri gaudebat (*honore.*

The *Latine* word which signifies honor, doth but differ in one letter from that which signifies a load, or burthen, *onos & onus*, for *H* is but an aspiration. I shall

Honos, onus.

I ſhall conclude this chapter by way of advice. That the greateſt offices have need of the greateſt ſupports, God commanded *Moſes* that he ſhould make choyce of the Elders of *Iſrael* to rule his People. Heavie-headed men, accompanied with much vertue, aproved life, ſoundneſs of Religion, much prudence, furniſhed with qualities ſutable to their office, are only worthy to give counſell, and thoſe which Kings are to make choyce of for their ſervice, they are to have many eyes, ears, and hands, as *Xenophon* wrote in his Inſtitution of *Cyrus*, many ſubordinate Counſellors, Miniſters and aſſiſtants by whom to diſcharge the burden of their places; It was a ſaying of *Seleucus*, one of the kings of *Syria*, *That if men did conſiderately know, how troubleſome it were only to write, and read ſo many letters of ſo weighty affairs, if the Crown were*

Num. 11. 16.

The greateſt offices need the greateſt ſupports.

Agamemnon wiſht for ten *Neſtors*.

Seleucus ſaying.

1 Kings 10.

thrown at their feet, they would not take it up. Let a King be never ſo wiſe, he hath need of helps to adviſe, and counſel: *Salomon* had his ancient Counſel, it was *Senatus* indeed, becauſe it conſiſted of grave and old men, but his Son not ſo wiſe, provided Counſellors like himſelf, young in years, and in diſcretion, which howſoever they were friends to *Rehoboam*, they were not friends to the King; though perhaps they loved his perſon well, yet they were enemies to his kingdom; the qualities of perſons for ſuch employment are numbered in the 18. of *Exod.* and 1. of *Deutr.* to be ſeven: Firſt, men of courage: Secondly, fearing God: Thirdly, men of truth: Fourthly, hating filthy lucre: Fifthly, the chief of the Tribes: Sixtly, wiſe: Sevently, known men, ſuch as had experience of the people, and the people of them, and without

Solomon his antient counſel.

What qualifications neceſſary in ſubordinate officers.

out theſe conditions they are very unfit helpers: For what is Magiſtrate without courage? but a Lion without his heart, or courage without the fear of God, but arm'd injuſtice? or what fear of the true God, where his truth is neglected? or how can truth conſiſt with filthy gain? or if their perſons be contemptible, how ſhall the people regard them? or if they have not wiſdom, what are they but as an eye without ſeeing? and laſtly, they muſt be tried, and approved by the ſight of their vertues. May our gratious Soveraign be bleſſed with ſuch a Council, that will make Gods Law the ſtern to guide all their counſels, the end, the good of Church and State, and their progreſs by continuall prayer, to enlighten their hearts; illuminate their underſtandings, and dictate unto them what they are to do; for there are ſo many contingencies

They will do no good, unleſs thus qualified.

May our Soveraign be bleſſed with a good Council.

Bonum eſt conſilium, ſed bonorum. B. Lat.

cies in humane things; that mans wiſdom is not always ſufficient to determine the beſt, or hitt aright in Councils, unleſs the *Holy Ghoſt* be intervenient, interpoſe it ſelf, and aſſiſt in them; for let them beat out their brains with plodding and plotting, never ſo vigilant, never ſo ſtudious, they ſhall err in their aim, and ſhoot beſide the Butt, if he direct not the error of their counſel, and wiſdom. When men lay their heads together for the diſhonour of God, defacing of his Religion, diſcountenancing Orthodox Miniſters, ſtudy *Machavil* more then the *Goſpel*, mind policy more then Gods worſhip; when his fear lies at the threſhold of their Council-houſe, is to make themſelves ſuch Counſellours as *Alecto* called in *Claudian*.

Alex. Sever. never determined any thing of moment, without twelve or twenty Lawyers.

A wicked Councel.

Concilium deforme vocat, glomerentur in unum.

——innumeræ peſtes erebi.

Theſe

Theſe are not pillars & props of a Commonwealth, but miſchiefs, and plagues which hell hath caſt up; from which, *Good Lord deliver this Land.* *Charles* the fifth uſed to ſay, that Princes ſhould be ſerved by men that were learned and vertuous, as only fit for employment. *Alexander Severus* made choyce of honeſt and vertuous Counſellors, diſplacing the vitious and unjuſt. We will not with *Fredericus Furius* diſpute their age (not under thirty, nor above ſixty,) Certainly, age is a great Maſter, which doth graduate men in the knowledge of things; it is the mother of Council; *in the ancient is wiſdom, and in much time prudence,* ſaith *Job*; therefore ſome have thought that the ſhadow of an old man, is better then the eloquence of a young. But alas, theſe ſayings, with which men delight themſelves, how ever they may ſeem rationall,

No more ſuch, ſweet God.

Emp. *Ch.* 5.

Ætas ſenectutis, vita immaculata.

Young wits cannot weild weighy matters.

Seneca, Baldus, and others.

yet it muſt be conſidered, that good counſell is not in our heads, but in Gods hands, who can bring all counſell to naught, and make all devices of Princes of none effect; this our eyes have lately ſeen, and Gods immediate hand is to be admired. The *Saduces*, *Herodians*, and *Phariſees*, ſectaries of diverſe, adverſe factions, all combin'd in one againſt God, and his annointed; *Nimrod* and *Achitophel* laid their heads together, *Herod* and the *Jews* agreed, but bleſſed be God, who hath catcht them in their own craftineſs, and overthrown all their wicked Counſels, inſomuch, that we muſt give him the glory, and ſay, *It is thy hand, thou Lord haſt done it.*

Pſal. 109. 27.

Chap. III.

The Duty of Kings deduced from their ſeverall names, and how they are called Gods, By { Analogie, Deputation, Participation.

GOD is an inviſible King, the King is a viſible God, I have ſaid, *ye are Gods*, Gods in name, not in nature. Pſal. 82. 6.

1. By Analogie, as God hath his ſeat of Judgement in Heaven, ſo theſe, their tribunalls and thrones on Earth, *Tanquam in hoc Deum imitantes*, as it were, imitating God in this: their Authority is without the controll of any, ſave of the King of kings, *Regna à Deo, & Reges dari*; They are Stewards of Gods appointment, whom he judgeth fit to be employed, and muſt onely to God give an account. By Analogie. *Theod.* in Pſal. 82.

2. They

By deput. 2. They are Gods by deputation, in that they judge not for men, but for the Lord, 2 Chron. 19. 6. *The Judgment is Gods, ſaith Moſes, being his mouth to pronounce, and his hands to execute it.* Appointed to this very end ſaith the Apoſtle *to be the Miniſters of God for good,* and the Revengers to execute wrath, upon him that doth evill. R. 13. 4.

By partici-pation. 3 Gods by Participation, God dealing with them, as Kings with their children, to whom they communicated ſome part of their Glory, *Participando ſunt dii.* As Starrs participate their Light from the ſun, the *primum Lucidum,* ſo theſe, their Authority from the ſuprem majeſty. Being the Sourſe and Fountaine from whence their Power proceedeth inſomuch as all the deſcendants bear a certaine character, and ſhew a kind of Luſtre, cauſing all men to acknowledge *Auſt.*

acknowledege them, authorizing them without further tryall of their ſufficiency, then this onely honour, an heriditary title; we read that *Joſeph* & *Azarias* pricked with an Envious emulation, conceived a deſigne to gaine reputation as the *Macabees* did, but faild, and were foyld; for, ſaith the text, they were not of the race of them from whom the ſafety of *Iſrael* ought to come, a baſtard brood, and not thoſe inſtruments he deſign'd for the common ſafety of Kingdoms, nor of the Lyon Race, and Family pickt out above all others. He made choyſe of that Family of *Abraham* to conſerve the worſhip of his name, that of *Levi* for the Prieſthood, and that of *Judah* for the Crowne. Aſpire not then you Muſhrooms; whither will your Ambition lead you, will you allways climb, & nevor forecaſt how to come down? conſider how glad your

1 Mac. c.5.

Twas ſo lately in *England.*

Charles of the blood royall.

vaine ambitious men why do you aſpire.

your *carkaſes* would once have bin of a warme covering, that are now richer then Lillyes, more gorgeous then *May*, *Solomon* in all his glory not arrayed like one of you, reſolving with *Agripina*, *Neroes* mother, let your ſorrow be what it will, ſo your Sons may ſucceede in your new honours. But alas, no Honour is durable that is purchaſt with villany, nor any power laſting, founded in Atheiſme and irreligion, your fall was forſeene without conſulting with Starrs and Planets. Your acting ſo long of a pleaſing Commedy might tell you, there would follow a wofull tragedy. God I ſay is the Fountaine of all Power, *let every Soule be ſubject to the higher Power*, for *there is no Power but of God*, the *powers that be are ordain'd of God*. Not every Soule, to ſhew, that we muſt obey, not onely outwardly but really, and in truth, *ommis anima*, *quoniam ex animo*.

Rom. 13. 1.

Gualter in loc.

animo, and the reaſon is drawn from the threefold good:

1. *Ab honeſto*, which the Apoſtle ſhews, *Ab honeſto.*

A bonitate;
- *Ordinantis*, There is no power but of God:
- *Ordinationis*, The powers are ordained, or ordered.

2. *Ab utili*, to reſiſt is evil, *Ab utili.*

Malum
- *Culpæ*, *Whoſoever reſiſteth, reſiſteth the Ordinance of God.*
- *Penæ*, *They that reſiſt, ſhall receive damnation.*

3. *Ab jucundo*, to ſubmit is good, becauſe the Magiſtrate is the Miniſter of God for our good; the good of peace, protection, juſtice, Religion, and the like; we muſt obey for conſcience; unto the diſobedient is a perpetuall hell, unto ſuch as obey, a continuall feaſt: the powers then are ordained of God, and there is no power but *Ab jucundo.* v. 5.

Aust. but of God, *sive jubente, sive sinente*, either by Gods commission, or permission; the persons sometimes are intruders, as in case of usurpation, sometime abusers of their authority, as when they tyrannize; so that the *potens*, the ruler is not always of God; they have set up Kings, but not by me; they have made Princes, and I knew it not, and the manner of getting kingdoms is not alwayes of God. *Alexander* the sixth obtain'd the Popedom, by giving himself to the Devil. *Phocas*, by blood and sedition, got his Empire. *Richard* the third came to the Crown of *England*, by butchering his *Nephew*, and others of the royall blood; yet the power is ever of God; *By me Kings reign*, Prov. 8. 15. *Thou couldst have no power*, saith *Christ* to *Pilate, except it had been given thee from above*.

Hos. 8. 4.

Balaus in vita Alex. 6.

Tileman in Rom. 13.

Pol. Virg. hist. Ang. l. 25.

Joh. 19. 11.

2. Besides, this honourable title

title of *Gods*; they are call'd *ſhields*, Hoſ. 4. 18. her *ſhields*, love to ſay with ſhame, give ye, *i.e.* her *Rulers love bribes*. Almighty God hath ordained higher Powers to defend his Church on earth, as it were with a *ſhield*, being *ſcuta Chriſtianorum*, the *bucklers* of Gods people, as *Fabius Maximus* is call'd by *Plutarch*, *ſcutum Romanorum*, the *target* of the *Romans*. *Conſtantine*, *Arcadius*, *Theodoſius*, *John Frederick* Duke of *Soxony*, and many others, have been *ſhields* to the Church of God. A Tyrant is a *butcher* to his people, but a good *King* is a *buckler*, a *defender*; he that rebelleth againſt his Soveraign, hacketh and heweth, as it were, his own *buckler* of defence. Shields.

3. The name, *Kings*; *Rex à regendo*, from governing, ſhews their duty; and it is uſuall among the Prophets and poets, for *regere* and *paſcere*, to ſignifie the ſame thing: Kings, or Shepherds.

Homer,

Homer, *Virgil*, and *David*, put no difference betwixt *reges* and *paſtores*, Kings and Shepherds; ſee more of this in *Chap.* 2.

This was the end, why they were made choyce of for common good, and adminiſtration of Juſtice, to be as watchfull over their people, and as ſolicitous for their good, as a father of his children, or a Shepherd of his ſheep. *Princeps eſt paſtor publicus & communis.*

A publike and common Sheepherd.

4. They are often term'd *patres reipublicæ*, fathers of their country; the *Sichemites* call'd their King (*Abimelech*) which is as much as to ſay, (*my father*) and *Antiquity*, when it was willing to throw its greateſt honour upon an Emperor, it call'd him, *The father of the Commonwealth*, which was more then *Cæſar*, or *Auguſtus*. *Titus Veſpaſianus* had the gentle, and affectionate Epethite of *Deliciæ humani generis*. *Juſtinian* the Magnifique title of *Pius Fælix*, *inclytus*,

Fathers.

inclytus, victor, ac triumphator: Theodosius of, *Vestra æternitas, vestrum numen; vestra clementia, vestrum æternitatis numen; Valerian* the elder of *King of kings*; divers other Emperors of *Optimus, Maximus, Divus*, and the like; but that which they esteem'd their greatest honour, was, *The publike, and common father of the Commonwealth. Plato* stiles a King, *Pater familias*, a father of a family; and *Zenophon, Bonus Princeps nihil differt à bono patre*, the onely difference is this, that the one hath fewer, the other more under his command. In a word, reigning, or bearing rule, is nothing else, but a paternall government; many a care attends on greatness; Christ's Crown was all thorns, no crown without some thorns.

Ἀρχῶν τῶν ἀρχόντων.

If private persons should not mis-imploy their talents, what shall we say of publike persons, who

What is expected from Kings.

are advanced to the Throne; they are obliged to cauſe their vertues to appear, and be more eminent in all good acts; the rank they are in, ſufficiently ſhews what they ought to be, and what manner of perſons they ought to appear. *Peter Martyr*, Allegorizing on the ſeat of *Solomon*, ſaith, that the height, the gold, the Ivory of the ſeat, muſt put the Magiſtrate in mind of his eminency, purity, and innocency. The celeſtiall bodies raiſed on high above the reſt, as upon the fane or pinacle of this beautifull temple of the world, have more ſplendor then all other bodies; among the elementary bodies, that which holdeth the higheſt place, is moſt pure; in the body of man, the head is moſt eminent, more adorn'd, more animated; all which are ſecret inſtructions from nature, that thoſe who hold the higheſt dignities, ſhould ſhine forth

What is learned from their title of Gods.

forth in the greateſt vertues and grace: more particularly,

1. To acknowlodge him more eſpecially, being oblig'd by a more particular tye, then the generality of men; all waters come from the Sea, and returne thither, ſo all *all Power comes from God*, and ſhould returne from them to God, by homage. 1. Duty.

2. To be more humble, gratefull, and religious, then others; the higher a tree ſhoots up his branches towards Heaven, the lower it ſinks its root into the Earth; its depth ſupports its hight, and the hight would become its ruine, were not the depth its firmeſt ſolidity; if humility be not the foundation, and ſupport of greatneſs, their hight of Pride will be their deſtruction, and God will debaſe them, as he did *Nebuchadnezzar*, and others. They who lay the foundation of their greatneſs

in Atheiſme, and irreligion, ſhall in the end ſee they build Towers of *Babel*, and will leave markes of follyes, in their confuſions; and of his wrath in his revenge and juſt puniſhment.

3. They ſtand more in neede (and therefore ſhould be more earneſt to God in Prayer) for his illumination in their counſels, of his conduct in their enterpriſes, of his ſtrength in their executions, of his Providence in their various occurrents, dangers and difficulties.

4. As they ſtand in his place, ſo they ſhould walk in his path, to be followers of him, as dear children; to be mercifull, as he is mercifull; to be holy, as he is holy, bountifull, as he is bountifull, juſt, as he is juſt.

1. In diſtributing juſtice impartially; for Magiſtrates ſhould have two hands, one for mercy, the other for juſtice, *habet præmium, & pœnam, ut apis habet mel, & aculeum.*

aculeum, he hath reward, and puniſhment, as the Bee hath honey, and a ſting: *Ye ſhall hear the ſmall as well as the great: Wreſt not the Law, nor reſpect any perſon*, Deut. 16. 9. The *Scripture* that ſhould be the rule of all mens actions, is full to this purpoſe. The *Thebans* uſually pourtrayed their Prince blind, with ears; and the Judges aſſiſting him in juſtice, without hands, (blind) leſt he ſhould have reſpect of perſons; (with ears) that he might hear both parties indifferently: (the Judges without hands) that they ſhould not be corrupted with bribes. The Law without juſt execution, is like a Bel without a clapper; and made uſe of, ſometimes as cobwebs to catch little Flies, and ſometimes, as Fox-nets, to take great ones in a trap; Oh, how few are there, that ſit in the ſeat of Juſtice, whoſe conſciences can prompt them a comfor-

Dan. 1. 17.
Deut. 16. 9.
Lev. 19. 15.
Prov. 24. 23.
Job 29. 14.
1 Sam. 12. 8.

table anſwer to that queſtion of *Davids*, Pſal. 58. *Are your minds ſet upon righteouſneſs, Oh ye congregation?* they are of *Gallioh's* temper, *Acts* 18. and ſuch as the *Pſalmiſt* deciphers, *Pſal.* 82. 5. It is written to the commendation of *Marcus Aurelius*, that dividing the hours of the day for the buſineſs of his Empire, he allotted one hour to hear the complaints of the grieved, and do juſtice.

2. In puniſhing offenders; and to this end, *he is appointed for the puniſhment of evil doers*: as they carry a ballance, ſo a ſword; for bad members (as dangerous to the body) muſt be cut off, (as Chirurgeons do limbs infectious) *ne pars ſincera trahatur.* (You may ſee more of this in the Speech.) In a word, Juſtice is the ſupreme perfection of royall greatneſs, the ſtrongeſt arms to ſubdue men; the moſt ſacred Majeſty to imprint reverence,

1 Pet. 2. 14.
Rom. 13. 4.

verence, & the happieſt conqueſt a King can atchieve, it is a princes beauty, perfume, and luſtre; yea, he who is the States eye, Juſtice is the apple of their eye, it is the rampart of his Pallace, the bulwark of his Kingdom, and prop of his Crown.

Shields.

But to conclude this, if Shields, this inſtructs them, they are a refuge for the Innocent, a ſhelter for the Oppreſſed, a Sanctuary of ſafety, liberty, defence, and protection.

Shepherds.

All they doe, ſhould tend to their ſubjects good, having the love and affection of a father; the care and vigilancy of a Shepherd, reſpecting more them then themſelves, not to tyrannize, as if only command were the thing hatefull in their eyes, and puniſhable by a juſt God, evident by ſad examples. The name of *Antiochus* ſtinks on the earth, and he cries to perſecutors, (take heed.) *Herod* con-

Fathers.

Tyrants, *Antiochus*.

Herod.

Mompriſius. ſum'd with Worms, *Mempriſius*, King of *Britain*, devoured with *Anaſtaſius.* Wolves, *Anaſtaſius* the Emperor, kill'd with Thunder, a *Saxon*, King *Seldred.* of *England*, was kill'd by the Devil, as he was banquetting with his *Pharaoh.* Nobility, *Pharaoh* drown'd in the *Nabuchad-nezzar.* red Sea; *Nebuchadnezzar* caſt down from his throne, and companion with beaſts.

Ozias. *Ozias* ſtricken by God with a le-*Joram.* proſie; *Joram* with an incurable Flux. God, ſaith *David*, is terrible *Pſal. 75.* to the Kings of the earth, and appears ſo by ſtrange puniſhments, inflicted upon them for their cruelty and impiety. It was a notable ſaying of *Pelopidas*, King of the *Phocians*, who ſent *Alexander* word, he marvelled, he put his Citizens to death, and not himſelf; *Alexander* askt him, why he made ſuch haſte to dye, replyed *Pelopidas*, to the end that thou being yet more hated of God, and man then thou art,

art, mayſt the ſooner be deſtroyed. He that turns Tyrant, turns hateſull to God and man: *Nero* wanting one to kill him, was glad to kill himſelf, ſaying, *Turpiter vixi, & Turpiter morior. Caius Caligula*, who had conſpir'd the death of many, and exerciſed inhumane cruelties, was killed. *Nabis* the Tyrant, who uſurped the government of the *Lacedæmonians* putting eighty of their princes to death, was kill'd by *Alexamenes*, and indeed; not only Tyrants, but their wicked counſell, and bloody inſtruments, who corrupt & ſeduce, ought to ſmart, and have often felt a divine hand, the reward of ſuch murtherers hath been to be murthered themſelves: wickedneſs is often recompenſed, *ſuo genere*, in its own kind; evil men drink of their own brewing, are ſcourged with their own rod, and drown'd in the pit which they digg'd for others. *Haman* hang'd

Idonibezek. Judg. 1. *Eglon*, ch 3. *Abimelech*, ch. 9. *Ahab*, 1 Kings 22. 38.

Innumerable examples in this kind.

hang'd on his own gallows. *Perillus* tormented in his own Engine.

——*Nec enim lex juſtior ulla eſt.*
Quam necis artifices arte perire ſua.

Abels blood ſpilt on earth, cries for the blood of *Cain*, Juſtice muſt cauſe them that ſow blood, to reap blood.

CHAP. IV.

Severall objections of Fanatique perſons anſwered, lovers of confuſion, not order.

THE wickedneſs of man diſcovers it ſelf in a perverſe rebellious will, loth to ſubject it ſelf, either to the Laws of God or man; like an untam'd Horſe, he lifts up his heel againſt government; no King is a judgment, *Iſa.* 3. 6. there follows confuſion, and diſorder, *Judg.* 17. 6. Popular equality burthenſome, and deſtructive, yet however, he will be nibling at the heels,

Iſa. 3. 6.

Judg. 17. 6.

heels, and if he can, cut off the head of lawfull Authority.

1. *Ob.* The *Apoſtle* calls powers, *humane ordinances*, 1 Pet. 2. 13. *Submit your ſelves to every ordinance of man for the Lords ſake*; whether to the *King*, as *Supreme*, &c.

Anſw. The *Apoſtle* calls them *humane ordinances*, not in regard of the ſubſtance of government, but in regard of the ſeverall forms. Kings are beams of the *Deity* caſt into the ſeverall corners of the earth, appointed by God himſelf. *I have provided me a King amongſt the ſons of Jeſſe*, 1 Sam. 16. 1. And concerning the revolt of the ten tribes, in the rent of the Kingdom of *Iſrael*, 1 Kings 12. 24. *This thing*, ſaith *God*, *is done of me*. Magiſtrates are the fingers of that great hand that rules the world, and with his all-powerfull hand hath engraven a touch of extraordinary Majeſty upon their foreheads,

Regna à Deo. & reges dari. Juſt. Lipſ.

heads, whom he intendeth to authorize, and make uſefull for humane Society, and the conduct, and advancement of publique
Rom. 13. 1. good, all higher powers are from the higheſt powers, to whom all creatures muſt be ſubject; and adds, the powers that be, are ordained of God, inſinuating, that the Magiſtrate is not from God after any common manner, but ordained after a more ſpeciall ſort,
Prov. 8. 15. *By me Kings rule*; they hold their Scepters from him, therefore was their uſuall ſtile (formerly) and (bleſſed be God) now is, *Charles by the grace of God, King*, &c.

2. *Ob.* Libertines and others, wreſt that Text of St *Paul*, 1 Tim. 1. 9. *The Law is not given to the juſt and righteous man*, therefore good men are exempted from obedience to Laws.

Anſw. The juſt man doth well, not for fear of puniſhment, as compel-

compelled by Law, but of grace and meer love towards God and goodneſſe, *juſto, lex non eſt poſita, neque ad condemnationem, neque ad coactionem*, albeit there were no King, or Law to command him, he would be a King and Law to himſelf, obeying higher powers of his own accord. *Melanch. in loc.*

But why frame you Arguments of diſobedience, when the Apoſtle tells you, *you muſt needs obey, not onely for wrath, but for conſcience ſake*, (you muſt needs obey) becauſe all powers are of God, becauſe it is a ſin to diſobey; becauſe temporal and eternal judgement accompanieth this ſin; neceſſary, *ex neceſſitate finis & præcepti*; for thereby we do that which is acceptable to God, enjoyning obedience, and that which is profitable to our ſelves, enjoying Government, *That we lead a quiet and peaceable life, in all godlineſſe and honeſty*. Rom. 13. 5. Obſerve the words. Muſt needs obey. 1 Tim. 2. 2.

And

For conſcience ſake. And this muſt be for conſcience ſake, ſaith the Apoſtle, *tuta conſcientia præſtari poſſunt, quæ propter conſcientiam præſtanda ſunt*, a man may do that with a ſafe conſcience, which he muſt do for conſcience, and therefore they are far from good men (ſeem what they will) that pretend conſcience for their diſobedience to the Civil Magiſtrate; the freedome you talk of (if any) muſt be ſpiritual, *liberi, quia liberati*, becauſe made free by Chriſt, a diſcharge from the whole bondage of the Law, ſin, and Sathan, and not a liberty to do what every man liſt, and live under no obedience: Gods people (notwithſtanding their liberty) muſt perform duty to whom duty belongs.

Iohn 8.36.

3. *Ob.* The Kings of *Judah* were figures of Chriſt, and figures are now ceas'd and aboliſh'd.

Anſw. Its true, in part they were ſhadows and figures, yet more then

then figures, for the *Levitical* Prieſthood took an end, but the Political Government hath no end; for the office of Kings is eſtabliſhed, 1 *Pet.* 2. 13. *Honour the King*; and God hath promiſed to his Church in Goſpel-times, *That Kings ſhall be their nurſing fathers, & Queens their nurſing mothers*, Iſa. 49. 23.

A bleſſing to the Church in the New Teſtament. Iſa. 49. 23.

S. *Paul* counſels *to pray for Kings, and all that are in authority*, 1 *Tim.* 2. 1, 2. Why ſhould any ſtudy Arguments againſt thoſe, from whom ſo much good hath proceeded, they maintain the Church, and the Church maintains them, they hold up the Crown of Religion, and Religion ſtrengthens their Crowns.

I might alledge the happy Government of many well diſpoſed Kings. The piety of *Antonius pius* is very commendable for his gratious Decree, that none ſhould accuſe a Chriſtian, becauſe he was a Chriſtian.

Antonius Pius.

Conſtantius. Chriſtian. *Conſtantius* the father of *Conſtantine* made more reckoning of thoſe that profeſſed Chriſtianity, then all his treaſures. *Jovianus* (after *Julian*) refuſed to be Emperor, unleſſe he might govern Chriſtians. Great *Conſtantine* had that name, not ſo much for his greatneſſe in authority as godlineſſe. I will not inſiſt on the happy and glorious Reigns of *David*, (*Solomon* before his prevarication) *Hezekiah*, *Joſiah*, thoſe that make them onely ſhadows, have not the leaſt ſhadow of Reaſon, or any ſubſtance of Honeſty.

Jovianus.

Conſtantine.

Theodoſius, and many others, too many to be named.

4. *Ob. With God there is no reſpect of perſons*, Jam. 2. 1. *Rom.* 2. 11. and this is often repeated, *Eph.* 6. 9. *Col.* 3. 25. 1 *Pet.* 1. 17. and many other places.

Anſw. By perſon is not meant the ſubſtance, but the quality, *viz.* whatſoever is about or without a man, as birth, education, honour, wealth,

wealth, and the like. God reſpects not any; becauſe they are high or low, rich or poor, but in every Nation, (whoſoever he be) *he that feareth him; and worketh righteouſneſſe is accepted with him*, and in this ſenſe no reſpecter of perſons, in giving favour, and forgiving faults, he regards not the rich more then the poore, the *Jew* more then the *Gentile*, a man of peace more then a man of war, nor *Peter* a Jew born, more then *Cornelius* an Alien. Acts 10. 34.

I confeſſe all are fellows in reſpect of grace and the common faith, but all are not fellows in reſpect of authority & place, but this anſwers it ſelf, Have not the faith of our Lord Jeſus Chriſt in reſpect of perſons; in a word, it is a common ſaying, *Nec regna ſocium ferre, nec tedæ ſciunt.* Jam. 2. 1. Part. *Anſw.*

Love and Lordſhip can abide no fellowſhip. That common-

Weal where many will rule (except ſubordinately) is like *Plinies Amphisbena*, a Serpent which had an head at each end of her body; and while both ſtrive which ſhould be the Maſter head, the body is miſerably torn.

When one comforted a poor widow which had lately loſt her husband (for that he was an unthrift, and unkind) replied, although he were but a bad husband, he was an husband, and ſuch an one, is better then none; for the commodities of Government are ſo great, that a very bad husband to the Common wealth, is better then none; the Anabaptiſts in their confuſion and diſorders (contrary to their own Doctrine) thought it beſt, to chooſe a head, a King, and ſo they did, and a worthy one, a renowned Tailor, *John Berold.*

Sleidan. Com.

CHAP.

CHAP. V.

The Duty of Subjects, and how it consists { in { Obedience, Reverence, Maintenance, Prayer for them.

SAint *Peter* names one, which includes others, *Fear God, Honour the King*, the fear of God is a fit Introduction to the Kings Honour, they are *homines Deo secundi*, next to God, the fearers of God Honour the King most, we must Honour him: for God himself honoureth him, in stiling him by his name: God and the King have interchangeably borrowed names, God is a King in heaven, the King a God on earth, he must therefore be honoured. 1 Pet. 2. 17. *Ter.*

Saint *Paul* names but one too, and that is subjection, including the whole duty of Subjects. Rom. 13. 1.

1. Obedience, and that general, none exempted; for that universal note (*every ſoul*) *omnis anima*, *Rom.* 13. 1. confutes the ſeditious Papiſt, and tumultuous Anabaptiſt.

Bilſon againſt the Jeſ. p. 118. *Epiſt. l. 2. Epiſt.* 100.

The Papiſt would exempt Clergy men from obedience to ſecular powers, a Doctrine not heard of, till 1000 years after Chriſt. *Gregory* the Great, one of the moſt learned Popes, ſaith, That power over all men is given to my Lord *Mauritius* the Emperor, and leſt any ſhould imagine Prieſts exempted, he ſaith in the ſame place, and to the ſame perſon, *Sacerdotes meos luce manui commiſi.* Howſoever the Popiſh Clergy hold themſelves free from obedience to the Civil Magiſtrate, yet Chriſt *aliter juſſit, aliter geſſit*, and the beſt interpreter of Gods Law (our Saviour) ſhews, both by precept and practice, That Clergy men ow ſubjection

Bern in Rom. 13.

It lies on all perſons.

ction and Loyalty to the Secular power. Our Saviour, who was a Prieſt and Prophet, ſubmitted himſelf to the Roman Magiſtrate, confeſſing the Preſidents power from heaven; The Apoſtle *Paul* did tread in his Maſters ſteps, appealed unto *Cæſar*, and appeared before *Cæſar* as his lawfull Governor, and Saint *Peter* exhorts all men to ſubmit to Gods Ordinance, *Whether to the King*, &c. John 19. 11. Act. 25. 1 Pet. 2. 13.

I wonder the Papiſts (before this time) did not purge the 13th to the *Romans*, as being more *Lutheran* then Catholick, and others (beſides them) may bluſh and be aſhamed to wreſt (as they do) that Scripture.

1. *Quere*. Though it be over all perſons, muſt this obedience be in all things?

Anſwer. Kings ſometimes bid, what God forbids, in that caſe our *Apoſtle* enjoyns to obey God ra-

ther; all consent to this, *Acts* 5. 29. Princes must be obeyed, but *inter limites disciplinæ*, within the bounds of Religion, if their command cross Gods, *Peters* rule must over-rule; *Deo magis quam hominibus*, it must be in things agreeable to the mind and will of God.

Tert.

2. *Qu.* May there be resistance, and may the Subject disobey in such a case?

Answ. Though he cannot obey actually, he must passively; the Kings wil must be done, *aut à nobis*, *aut de nobis*, either of us, or on us; either we must be *patients*, or *agents*; patients, when he is tyrannous and wicked, and *agents*, when he is good, and godly. The *Apostle* saith not, Be subject to *Christian* and holy *Governours*, but indefinitly, to *Potentates*, not to the good, and curteous, but to the froward; *Si bonus, nutritor est tuus; si malus, tentator tuus est*; if a good King, he

1 Pet. 2. 18.

is

is thy nurſe, receive thy nouriſhment with obedience; if evil, he is thy tempter, receive thy triall with patience. But this I intend to ſpeak fully of in the ſixth *Chapter*.

3. *Qu.* Whether the Princes power extends to all cauſes, as well as over all perſons.

Anſw. It is part of the Kings ſtile, (*In all cauſes*) in ſpirituall as well as temporall; in both he muſt be obeyed, ſo he countermand not God; none will doubt this, if he conſider the doings of *Joſiah*, his Authority in *Eccleſiaſticall* cauſes. The ſtate of this queſtion is very ſignificantly laid down in that ſpeech of *Conſtantine* to his Biſhops, *Vos intra Eccleſiam Epiſcopi, ego extra Eccleſiam*, you are Biſhops within the Ghurch, and I a Biſhop without the Church, they in the proper and internall offices of the Word, Sacraments, and Eccleſiaſtical Cenſures; and he for out- *Euſeb. de vita Conſt. 4.*

ward authority, and presidence; theirs limited to the soul, consisting in Preaching the Word; his to the body in bearing the Sword.

Second Duty. A second Duty is Reverence, and this is threefold, *Mentis*, *Oris*, *Corporis*.

In thought. Subjects must have an high esteem of their Kings, and hold them *solo Deo Minores*, none above them, but God, *Elutherius* wrote to *Lucius*, a *Britain* King, *vos estis Dei Vicarius*, you are Gods Vicegerent in your Kingdome, against whom we are not to harbour an ill thought, but have a Reverent esteem of them, befitting their Regality, Highnesse and Majesty, and as the Lords Anointed.

Eccles. 10. 20.

In tongue. Reverence in tongue, *Thou shalt not revile the Ruler of thy people*: for Subjects to rail against their Soveraign is unchristian, yet used by Romanists

Romaniſts and Separatiſts, what Baſe, Reproachfull Speeches have been given out againſt our late gratious Soveraign, I tremble to think of, a King that in the whole world had no Peer, and yet how vilified and diſgraced by black mouths, and had they not wiped all ſhame from their faces, and baniſht Religion from their hearts, they durſt never have laid ſuch an heap of diſgraces on Gods Anointed.

Reverence of Body, this is uſual in Scripture; it ought to bow to a mean Magiſtrate, but fall down to Regal Majeſty, *Ahimaaz* did to *David*, *David* to *Saul*, the Kings ſon to his father, 2 *Sam.* 14. Of body.

They have three ſpecial Enſigns of Honour; A Crown of gold for their ſublimity, for which they muſt be Reverenced; a Scepter of Righteouſneſſe for government, for which they muſt be obeyed,

a Sword

Rom.13.4. a Sword for vengeance, for which they muſt be feared. Honour them we ought, as the * Miniſters, * Rom.13.4 and * Angels of God, the Shep- * 2 Sam.14. herds, and Shields of his people; 17. Num.27.17. under whoſe ſhadowing boughs Pſ.47.9. Ezek.31.3.6. we may ſit and repoſe our ſelves.

Third Duty. A third Duty is maintenance, by way of Tribute, this our Saviour did, when the Ruler was a Heathen, and knew not God; *Give to* Matth.2.21. His Precept *Cæſar the things that are Cæſars*, he ſaith not, *Date*, but *Reddite*, becauſe Tribute is a due Debt unto *Cæſar*, and if to a Painym Emperor, much more to a Chriſtian King; he ſaith not *reddite quæ petit, ſed quæ ſunt illius*, which Principals are Honour, obedience, Tribute.

His Practice He paid *Cæſar* Tribute, and to that end willed *Peter* to go to the Sea, and to caſt in an angle, and take the firſt fiſh that cometh up, and in his mouth he ſhould find a V.27. piece of twenty pence, that take and

and give unto them for me, and thee; it is obſerved that though our Saviour wrought many Miracles, yet never any about honour or money, but that of Tribute; rather then that ſhould go diſcharged he will work a miracle. By Tribute I mean all Seſſes, Cuſtom, Subſidy, or whatſoever elſe due to Kings, either to ſuſtain their States, or ſupport the publick charges of the Kingdome, being his ſtipend or pay; for he is the Minſter of God, ſerving for the ſame purpoſe, ſaith the Apoſtle. Rom. 13. 6.

A fourth duty that Subjects ow, is Prayer. Saint *Paul* willeth and enjoyns to pray for them, and that when (like *Manaſſeh*) they poured out blood like water; the Jews are commanded to pray for *Nebuchadnezzar*, and the peace of *Babylon*. *Nebucadnezzar* deſerved not the name of a man, but of a beaſt, yet as a King he is called *the ſervant* Fourth Duty 1 Tim. 2. 1. Jer. 29. 7. Dan. 4.

of

of the higheſt God, in his peace they have peace.

In Apologet. *Tertullian* ſhews the love and affection Chriſtians bore to their Magiſtrates, *Oramus Imperatoribus, ut det Deus illis vitam prolixam, imperium tutum, aulam ſecuram, exercitus fortes, orbem pacatum, Senatum fidelem*, &c. we pray for the Emperors, that God would give them a long life, a ſafe Government, a ſure dwelling, valiant Souldiers, a peaceable world, a faithfull counſel, *&c.* and yet the Chriſtians then were as ſheep appointed for the ſlaughter, their Rivers died with blood, as *Auguſt.* ſaith, *alii ferro perempti, alii flammis exuſti, alii flagris verberati, alii vectibus perforati, alii cruciati patibulo, alii vivi decoriati, alii vinculis mancipati, alii linguis privati*, and ſo goes on, ſome ſlain with the ſword, ſome burnt with fire, ſome ſcourged with whips, ſome ſtabb'd with forks, ſome

De Civit. Dei, 22. c. 6.

ſome faſtned to the gibbets, ſome drown'd in the Sea, ſome their skins pulled off, their tongues cut out, ſome ſtoned to death, killed with cold, ſtarved with hunger, and the like, yet then, even then did they pray for them. So *Ambroſe*, and the Chriſtians reſiſted not *Valentinian* and *Juſtinian* in the rage of the *Arians*, but cried, *rogamus Auguſte, non pugnamus, hic, hic, occidito, ſi placet, arma noſtra ſunt preces & lachrymæ*. We pray, oh Emperor, we fight not, here, here, kill us if you pleaſe, our weapons are Prayers and tears, If impious, pray for them, if Tyrannous, pray for them, yea though they be ſuch as live Heathenifhly. *Optatus Mileni.*

And muſt we do no more, yes, if there be occaſion ſerve them with our lives, and ſpend our deareſt blood for their defence: the people in the ſecond Book of *Samuel*, would not have the leaſt hurt befall 2 Sam. 18. 3.

befall King *David*, and therefore when they went to war would not ſuffer him, though he were forward in offering himſelf to go forth with them, but would put their lives in hazard, to ſave him harmleſſe. God could never endure forced ſervice, what you do, do with willingneſſe of heart, if thou doſt it heavily and grudgingly, it is wrought upon thee, not by thee: thou art rather a Patient then an Agent, and therefore offer willingly (if there be neceſſity) not onely thy head and hand, but life, for the good of King and Kingdome. Go forth with Courage in the fear of the Lord, and God be with you, ſuffer not your King and glory of his Kingdome to be eclipſed, if you can adde luſtre to either, think of the proweſſe of your Anceſtors, how famous Engliſh men have been, and ſhew your ſelves the legitimate and true

born

born children of ſuch Parents; remember, imprint in your heart,

Pax populi, patriæque ſalus, & gloria Regni.
The peoples peace, the Countries health, the Kingdoms glory.

Chap. VI

That a King may not be reſiſted upon any pretence whatſoever, againſt Papiſts, and Sciſmatiques, old and new Enemies.

THough this be touched in the firſt branch of the Subjects Duty, yet I will more particularly here ſpeak of it. Dare any ſay, a Prince may loſe *Jus Regni*, the Right of his Kingdome, *per injuſtitiam Regnandi*, by reigning with injuſtice and cruelty, and ſo be abſolved from their obedience; how

is

is it, that the Scrip. never knew this distinction. *Saul* though guilty of al sins against the first table, yet *ex solo indelebili unctionis charactere*, might not be deposed, but *David* calls him *Christum Domini*, the *Lords annointed*. If he be an offender, must the people punish? who gave them that Authority? no, *sufficit ei in pœnam, quod deum expectet ultorem*, it is enough for him if he look for God to be his Judge, to leave him, to him that plac'd him, and can (when he sees good) scourge him. *Ahab* the most wicked of the Kings
1 K. 22. 38. of *Israel*, who sold himself to work wickedness, did not escape unpunished, nor shall any King on Earth that abuseth his trust to cruelty and impiety, as they have their power immediately from God, so are onely accountable to him, to whom vengeance doth belong.

Let us examine a little the doctrine of Papists, who bids kill the King:

King: *quacunque arte*, any way: and of Scismatiques who teach, and practis'd it: did kill the King. The primitive Church never taught this Divinity, they rose not against their Emperours though never so bloody Persecutors, when Saint *Peter* wrote that precept, a most wicked Tyrant raign'd, a ravisher of his Sisters, a Slayer of his Senators. Though a Tyrant, yet a King; Tyranny loosens not the bond of allegeance, but we must obey as well *Nero*, as *Augustus*; as well *Domitian*, as *Vespatian*; *Julian*, as *Constantine* Nor doth impiety null our allegeance, why rose not *Israel* against *David* in the cause of *Urias*? why not against *Solomon* in a worse cause, Idolatry? why not against *Saul* not a murthering only, but a Massacring King. Nothing, nothing, can dissolve our bond of alleagance. 1 Pet. 2. 17.

Bellarmine teacheth: that Kings may be deposed in case of Heresy, *De Rom. Pontif. c. 7. l. 5.*

or Infidelity, not to tolerate ſuch *cum evidenti periculo religionis*, and the reaſon why Chriſtians in times paſt (an Argument lately uſed) depoſ'd not *Nero*, *Diocletian*, *Julian* the Apoſtata; *Valens* the *Arian* and others; *id fuit, quia deerant vires temporales chriſtianis*, was becauſe, they wanted power and force, and were not ſtrong enough for that attempt. But they that will conſult the ſtory of thoſe times, will find the number of Chriſtian Souldiers many, & little inferiot to their Enemies. Their valour being the ſupport of the *Roman* Empire.

Confeſt by Fathers, and Hiſtorians.

The doctrin and practiſe of Papiſts, is undeniable, notoriouſly known; which teacheth the depoſeing Kings, and diſpoſing of their kingdomes. *Gregory* the 7. Excommunicated *Hen.* 4. And animated his Subjects to rebellion. *Urbane the* 4. Diſpoſſeſſed *Conrade* Son to *Conrade* the Emperour of

Papiſts preach the Doctrins of depoſing Kings.

the

the kingdome of *Sicilia*, and gave it to *Charles* Earl of *Anjou*. *Boniface* the eighth offered the *French* King *Philips* Kingdome to *Albertus* the Emperour. *Zachary* depoſed *Childerick* the *French* King, and plac'd *Pipine*. *Celeſtine* crown'd the Emperour *Henry* the ſixth with his fool, and with his fool puſht it off again, *Hildebrand* caus'd *Henry* the fourth to ſtand three dayes at his Gates bare-footed, and bare-legged before he would open his Gates unto him; I might be large in preſidents of this kind; but obſerve, they go a further fatall ſtep, and ſay, they may, and ought, nay it is meritorious to kill an hereticall King; one that is not a Papiſt, *Hereticus princeps non eſt princeps*. ſaith *Sanders* of Queen *Elizabeth*; and what follows but the Queen being a Heretick may be taken away, and many attempts there were uſed to that end. Let the

Lib. 2. c. 4. monar. Of mutthering King.

Gun-powder Treaſon ſpeak; let the *French* King *Henry* the third murthered by a *Jacobine*, *Henry* the fourth murthered by *Raviliack*, *Charles* the firſt of bleſſed memory, murthered by *Jeſuited* Sciſmatiques, Papiſts, under another vizor, there is no treaſon but hath iſſued from hence, though under diſguiſes quite contrary. Rebellion is no fruite of the Goſpell, nor was any true Proteſtant Traytor to his King. A King (upon any colour and pretence whatſoever) ought not to be reſiſted, for if we cannot readily ſubmit to his commands by doing; we muſt and ought by ſuffering, when his Laws agree with Gods, we muſt be Agents; but when diſſonant, we muſt be patients: *be it known unto thee oh King*, ſay the three Children, *that we will not ſerve thy Gods, nor worſhip the golden Image that thou haſt ſet up*: the *Egyptian* Midwives would not

not murther, though the King commanded; *Saul* bid *Jonathan* kill *David*, he would not. When the thing commanded cannot be lawfully done, we must submit to the punishment. So *Hermogenes* when the Emperour would have had him to worship an Image, *da mihi veniam Imperator, minaris tu carcerem, Deus gehennam*, pardon me oh Emperour, thou threatest prison; but God Hell, Thou the confiscation of my goods, God the damnation of my soul, *obedirem tibi, nisi quod obediam Domino*, I would obey thee, but I must first obey God, then must obey good Governours willingly, or endure bad Tyrants patiently. *Julians* Souldiers would readily obey his Commands against his enemies, but not to worship Idols.

To conclude the King is wrong'd if but vilipended in thy thought, more if vilifyed in speech, but if

forceably oppoſed, that ſin is ſuperlative, out of meaſure ſinfull. *Davids abſit*, ſhews how heynous that act is, *God forbid, I ſhould lay my hand on Gods anointed.* if his heart ſmote him when he cut *Sauls* lap off his garment, what would it have done, had he cut off his head.

CHAP.

Chap. VII.

That God hath declared his diſlike of the ſin of Rebellion by Remarkable judgements.

FEW can think of that puniſhment of *Corah*, *Dathan*, and *Abiram*, without a trembling heart, they that cried, we will not go up, God made the next day to go down quick *ad Infernum*. It was not a common ſin, nor did they die a common death, and what is written, is for our inſtruction. Numb. 16. 30. 31.

Abſalom rebelled againſt his father, Gods Vengeance followed him and overtook him, he was hang'd, ſtrangely hang'd, Gods 2 Sam. 18. 9.

Justice led him to that place. *Achitopel* was his own Executioner. Treason is the greatest Crime, and in punishing it, no Judge can be too cruel, but oftentime they save the Hangman a labour.

2 Sam. 17. 23

It was truly said of *Jesabel*, *Had Zimri peace, that slew his Master?* *Who can lay hands on the Lords Anointed, and be guiltlesse*, 1 Sam. 26. 9.

2 Kings 9. 31.

Faults that are only in the will, are no way prejudicial to civil Society, and consequently deserve no punishment by humane Justice, but high Treason is punishable, both the desire, the effect, the heart, the hand.

But admit, that dayes are prolonged, yet are they killed with a Sword of their own, tortured with

with a tormenting Conſcience, the remembrance of their cruel Fact wounds them at the heart, and ſtrikes them in a marvellous fear of Gods Vengeance to be poured upon them, *They know their iniquity, their ſin is ever before them*, and in laughter their hearts are ſorrowfull.

Saint *Paul* tells us, that ſuch *ſhall receive to themſelves damnation*, which is conſtrued either of temporal or eternal judgement. R. 13. 2.

By the Laws of *England*, a Traitor hath his Judgement to be drawn from the priſon to the place of execution, as being unworthy to tread any more upon the earth, and that backward with his head downward; for that he hath been retrograde to natural wayes, hanged betwixt heaven and earth, as being unworthy of both; his privy parts cut off, as being unprofitably How puniſhed by by law.

profitably begotten, and unfit to leave any generation after him, his bowels and intrals burn'd, which inwardly had conceived and concealed such horrible Treason, then his head cut off which imagined the mischief, and last of all, his whole body quartered, and made a Prey for the birds of the air.

How such persons have ruined themselves, their Families, all Histories are full of Tragicall examples, in which I might enlarge my self.

Acquirunt sibi damnationem, as in the Vulgar *Latine*, they do not onely receive, but pull upon themselves heavy Judgement.

10. This may be understood of eternal damnation, as is plain, in *Corah*, *Dathan*, and the rest of that

that Conſpiracy, who is ſaid *to go down quick to hell.* Numb. 16.

If murther be a crying ſin, Treaſon is a roaring ſin, he that murthers a Prince, kills many, ſometime a whole State, which aſſuredly cries aloud to the Lord in ſuch a ſort, as it awakes him, and calls to ſpeedy judgement, and this onely wakens the ſinner, who hitherto had ſo little Repentance for his wickedneſſe, that he concluded there was no wickedneſſe ſtood in need of Repentance, but behold the ſound of fear is now in his ears, the ſenſe of a Dagger at his heart, the error of future puniſhment lies at his door, he finds his Conſcience open to condemn him, and hell gates open to receive him. It was not long ſince he heard nothing, but pleaſure, profit, a ſweet ſatisfaction of deſires, happineſſe; but now Wrath, Judgement,

ment, Torment and Sting of Conſcience, Sorrows, and Woes are reſerved for their farewel of ſin, God may be patient a long time, but *læſa patientia fit furor*, patience too much wronged becomes rage, *ſerior eſſe ſolet vindicta ſeverior*, the ſoreſt vengeance is that, which is long in coming, and the Fire of Indignation burns the hotter, becauſe God hath been cool in the execution, impudent, impenitent ſinners will find this true by ſad Experience. They that ſaid, *What is their knowlege in the moſt High?* ſhall ſee, that God ſees their wickedneſſe: no place whatſoever, nor Vault in the ground, bottome of Mountains nor holes of Rocks ſhall hide you from his Wrath. I ſhall have no will to end with Terror, yet no time (Reader) to ſweeten thy Thoughts, with thoſe comforts which Faith might ſuck from

from the Blood of Chriſt. I ſay no more: the godly ſhall find him a *Lamb*, as willing to ſave them, as before to ſuffer for them, he hath purchaſed, promiſed, and prepared a Kingdome, and they ſhall Reign for evermore, to whom be Eternal Glory, Amen.

FINIS.